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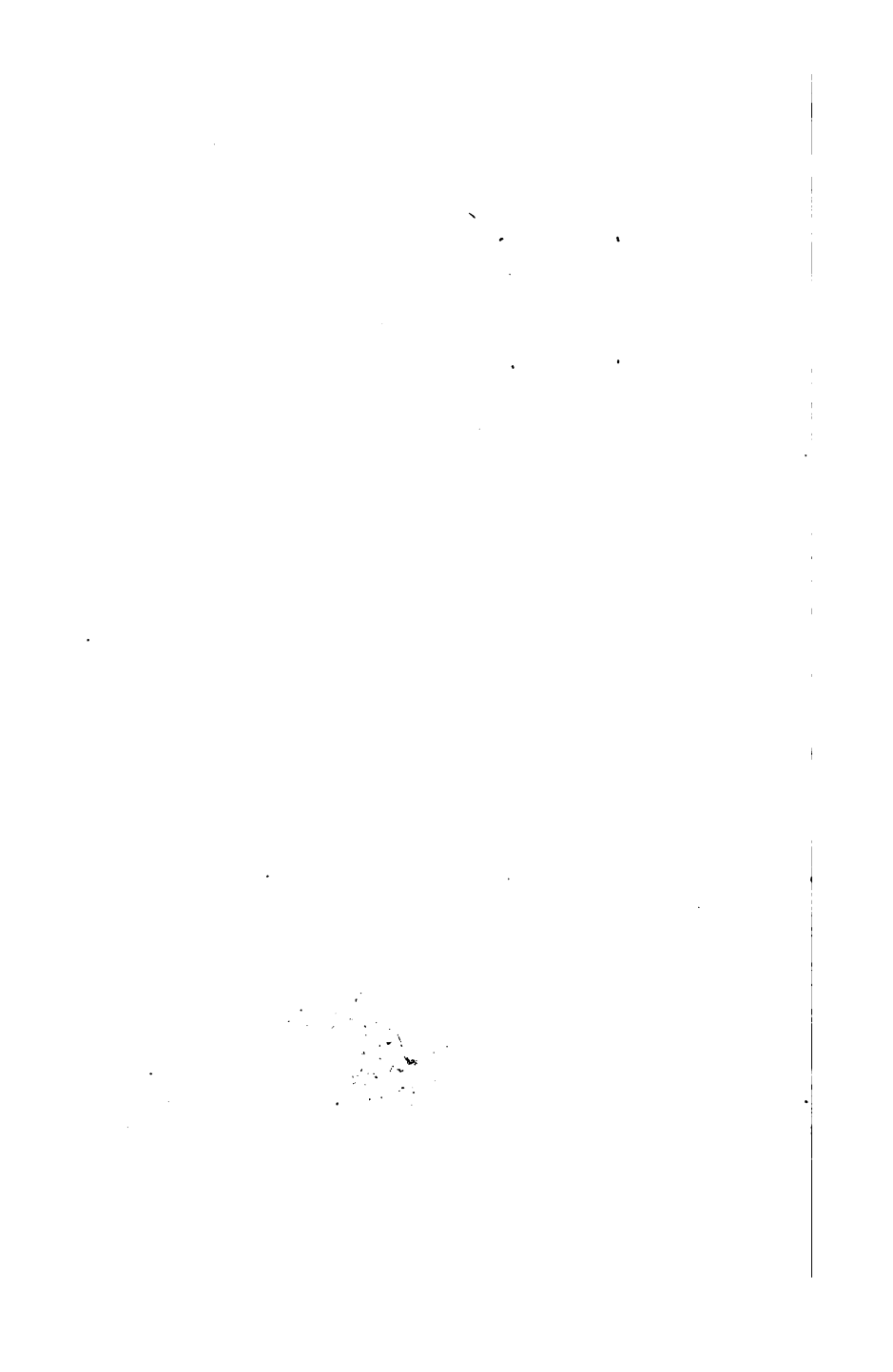
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JERUSALEM
THE CENTRE AND JOY
OF THE EARTH.

44. 232.









67 "See, saith He, that thou make all things according to the pattern showed thee in the Mount."
Heb. viii. 5

JERUSALEM

THE

CENTRE AND JOY OF THE WHOLE EARTH,

AND THE

JEW THE RECIPIENT OF THE GLORY OF GOD.

BY WARDER CRESSON,

UNITED STATES CONSUL AT JERUSALEM.

"ALL ye inhabitants of the world, and dwellers on the earth, SEE YE, when he lifteth up an ENSIGN on the Mountains; and when he bloweth a TRUMPET, HEAR YE." *Isa. xviii. 3.*

"For I, saith the Lord, will be unto her (Jerusalem) a *Wall of Fire* round about, and will be the GLORY in the midst of her." *Zech. ii. 5.*

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P R E F A C E.

THE design of the Plate which fronts the title of this little work, is to represent the two different and distinct Dispensations—the Shechinah Glory and “*Temple of the Tabernacle*,” which belong to the Jews; and the Light and the Cross, which belong to the Gentiles in the present Dispensation, as Simeon testifies: “A *Light* to lighten the Gentiles, and the *glory* of thy people Israel,” (Luke ii. 32); and as Paul says, to them “*pertains the Glory*.” (Rom. ix. 4.)

When the veil is rent (which now impedes our view of the Heavenly Order) by the Shechinah, or the visible manifestation of God’s presence by the Glory, then will be understood the fourth chapter of Revelations: the whole of which chapter is intended to make known to us what is in the heavens; and “to shew unto God’s servants *things* which must shortly come to pass.” (Rev. i. 1.) Then the substance and prototype, “the *temple and the tabernacle of the testimony in*

heaven, will be opened" (Rev. xv. 5); and then "will be seen lightnings, and voices, and great hail." (Rev. xi. 19.) Then it will be said, "And I heard a great voice out of heaven, saying, Behold, the *tabernacle of God is with men, and he will dwell with them.*" (Rev. xxi. 3.) "Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the *glory* of the God of Israel came from the way of the east; and his voice was like a noise of many waters: and *the earth shined with his Glory* (Shechinah.) And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east: and, behold, the glory of the Lord filled the house. And he said unto me, Son of man, the *place of my throne*, and the *place* of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezek. xliii. 1—7.) This prophecy most certainly has never been fulfilled: neither has the following, "My *tabernacle also shall be with them*: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my *sanctuary shall be in the midst of them for evermore.*" (Ezek. xxxvii. 27, 28.) All that the children of Israel possessed in the wilderness (except the

Glory that overshadowed the Cherubims and Mercy Seat) was but a figure or pattern of the "heavenly things themselves" (see Heb. ix. 23); and therefore it was said to Moses, "See that thou make all things according to the pattern shewed thee in the mount." (Heb. viii. 5.)

But after God has made an end of first visiting the Gentiles, and taking out of them "a people for his name," he "*will return* and will *build again* the Tabernacle of David," (Acts xv. 14, 16) and exalt the Jews and their Tabernacle, by their promised glory, and we Gentiles will be under them, in our proper mansion, for which we are only prepared; as Jesus has informed us in John xiv. 2, "I go to prepare a *place* for you. In my Father's house (mark! *his Father's house, the temple of the Tabernacle itself*, that was shewed to Moses in the Holy Mount) are many mansions: * if it were not so, I would have told you." And then we will understand and wonder at the strangeness of their salvation, and exclaim, "O the depth of the riches, both of the wisdom and knowledge

* Observe, the Gentiles can have no mansions above the *first Jewish Christians*, who were faithful and who understood all the order of the service of the Tabernacle, because to them "pertain the *service* of God" in the Tabernacle, for this very reason, namely, to prepare them for the *first order*, when the Temple of the Tabernacle in heaven shall be opened.

of God! How unsearchable are his judgments, and his ways past finding out! *For God hath concluded them all in unbelief, that he might have mercy upon all.*" (Rom. xi. 32, 33.)

Many persons *ignorantly* blame the Jews for not embracing Christianity as a nation—not knowing that according to the purposes of Jehovah they cannot as a *nation* receive the promises of God in relation to their being the *medium*, the "election," the adoption, (to bear the Glory), and "the service of God" in the Temple itself, when revealed and disclosed to the world, "Until the times of the Gentiles be fulfilled." For God promised to Abraham, (see Gen. xxi. 13); "And also the son of the bond-woman (Hagar) will I *make a nation, because he is thy seed.*" And also to Hagar in the wilderness of Beersheba (Gen. xxi. 17, 18); "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand, *for I will make him a great nation:*"* and again: "As for Ishmael, I have heard thee; Behold, I have blessed him, and will make him

* And the Mahommedans are truly "a great nation."

fruitful, and *will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation.*" (Gen. xvii. 20.) By referring to Gen. xxv. 12—16, inclusive, we shall find out who these twelve princes are ; and we may in some measure trace their descent by comparing these verses with Isaiah xxi. And most certainly God can never lie, neither can he give the supremacy in mount Zion and Jerusalem to Ishmael (i. e. the Mahommedans) and to Isaac, (i. e. the Jews,) at one and the same time. If we refer to Isaiah xxi. 8—17, we shall discover that at the very time when the Lion of the Tribe of Judah is seen by the watchman coming on his way, and the watchman cries, "Babylon is fallen, is fallen ; and all the graven images of her gods he hath broken to the ground ;" and the harvest (the "harvest is the end of the world," says Jesus,) is declared "by the threshing of the corn of his floor,"—then "the burden of Dumah comes," one of the twelve princes of Ishmael ; and then the watchman was called to out of Seir, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, (the morning of the resurrection, and also the night,) Babylon's night : if ye will *inquire, inquire ye ; return, come.*" "For, thus hath the Lord said unto me : Within a year, according to the year of a hireling, and all

the glory of Kedar shall fail." Such will be the *order* of the Glory of God revealing himself to our world, as when he appeared to Moses, and proclaimed his divine attributes and perfections to him as "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." It was from this Glorious Cloud, or Shechinah—it was from the same heavens opening, that "the Lord descended in the cloud, and stood with him there, and proclaimed *the name* of the Lord."

: This "temple of the tabernacle of the testimony in heaven," which is soon to be disclosed and manifested to this world, is the substance and prototype itself from whence the example and shadow of the *heavenlies* were taken; "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," (Heb. ix. 11); and it is the one that John, the Divine, was authorized to announce to this world; and which will once more proclaim all the divine perfections, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty:" it was, I say, the same cloudy pillar, or

Shechinah Glory, that the Lord passed by before him, and from which he proclaimed his divine character, and made known to man his divine and holy attributes; and once more he will disclose his excellent, and exalted, and holy name and power, and the "temple of the tabernacle of the testimony in heaven will be opened;" and there will be seen in this temple "the ark of his testament: and there will be lightnings, and voices, and thunders, and an earthquake, and great hail." (Rev. xi. 19.)

Jesus Christ, the Angel of the Covenant, is represented by almost all the Prophets and Apostles, as coming the second time seated upon a cloud: "I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book opened: and he set his right foot upon the sea, and his left on the earth:" thus showing his universal dominion. David says, "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. Through the brightness before

him were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent from above, he took me; he drew me out of many waters." (2 Samuel xxii. 10—17).

John, the Divine, says, after he saw the heavens opened, that out of the throne "proceeded lightnings, and thunderings, and voices." (Rev. iv. 5.)

Moses says, "And the sight of the glory of the Lord (the Shechinah) was like a devouring fire on the top of the mount in the eyes of the children of Israel." (Exod. xxiv. 17.)

Isaiah says (xxx. 30): "And the Lord shall cause his glorious voice to be heard, and shall shew the lightning down of his arm, (what a perfect description of the Shechinah Glory!), with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Here then is the same thing expressed nearly in the same words by John, "Behold, the temple of the tabernacle of the testimony in heaven was opened." "And the temple of God was opened in heaven, and there was seen

in his temple the ark of his testament : and there were lightnings, and voices, and thunders, and an earthquake, and a great hail." Then God will disclose all his divine and excellent attributes to this world as they were set forth in the pattern of the Shechinah Glory, and the ark of the testimony, and temple, exhibited to the children of Israel in the wilderness.

1. The Shechinah Glory.
2. The Cherubims overshadowing the mercy seat.
3. The Ark of the Testament.
4. The Temple of the Tabernacle of the Testimony.
5. The outer court of the Temple of the Congregation.

This was shewn to Moses as the pattern—the shadow—the example of the heavenly things; but it was only a shadow and pattern, and not the substance, or the heavenly things themselves, and therefore God found fault with them, as Moses testifies, Heb. viii. 7 : “ For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new covenant with the house of Israel and with the house of Judah*; not

according to the covenant that I made with *their fathers* in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they *shall not teach every man his neighbour*, and every man his brother, saying, Know the Lord: *for all shall know me, from the least to the greatest*: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

When these things take place, we shall discern a part of God's designs in creating this world, and in keeping Israel a distinct people, and declaring he "shall not be reckoned among the nations." It is because the "service of God belongs to them in the dispensation that is past, and the service of the Tabernacle in that which is to come. The whole design and end of this old creation is to subserve and minister to the new creation that is coming:—it is that this lower order of creation shall subserve the higher, and the lesser life the greater;—and not merely as Morgan has

said, that the great law of animal life is "*to eat and be eaten.*" If this was the only object and end, such a creation and world as this would be inglorious indeed; it would present this world as one vast, murderous, and destructive slaughter-house, where innocent and harmless animals were to *suffer, bleed, and die*, only to glut other animal bodies with higher faculties abused. It has often, very often, caused my heart to bleed, to see the many thousands and tens of thousand of peaceable oxen and harmless sheep and calves daily driven along our streets and through our cities; and to think that they have to be slaughtered for us. Can it be possible that all this suffering and death is designed to serve no higher order of things than just such animals as themselves? Would there be any display of the wisdom, mercy, and benevolence of God, in a world of death and suffering like this, "only to eat and be eaten?" for so it appears to the superficial observer, when viewed no further—when viewed as having no connection with that glorious and transcendently excellent life that overcomes the world, higher than the life of angels; for never had angels the sin-embodied earth to overcome as we have, therefore we have "obtained a more excellent name than they." (Hebrews i. 4.) Ah! here is the secret of this world's suffering for nearly six

thousand years — here is the secret of divine providence permitting the death and suffering of the myriads of peaceable cattle, harmless sheep, lambs, and calves, besides countless numbers of fish and fowl—it is that God should take out of this world a people for his name;— it is that the lower and inferior life may subserve a higher and superior, and that he may finally present to “himself a glorious church, not having spot or wrinkle or any such thing.” (Eph. v. 27.) That this world might be a seminary to train and educate thousands and myriads of rational and immortal souls—that this world might produce that innumerable company which no man can number, of all nations, and kindreds, and peoples, and tongues; redeemed from amongst men, who have washed their robes, and made them white in the blood of the Lamb—it is that this innumerable and glorious company of sons and daughters should people the redeemed earth; clothed in beautiful habiliments, prepared to associate with God himself, and all the holy and redeemed patriarchs, prophets, and apostles; when we shall hear a great voice out of heaven saying, “Behold the *Tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.” (See Rev. xxi. 3.)

INTRODUCTION.

THERE has been a deep impression and conviction made upon the mind of the author of this little book, by the plain written testimony and predictions of the Prophets, corroborated by events evidently fulfilling these predictions before our eyes—and the writer would feel condemned if he were to withhold this light from the world, and “lay up his talent in a napkin.”

The signs of the times announce extraordinary events about to take place in regard to the Jews, or the literal Israel of God. It is evidently the Day of Preparation; and it is firmly believed that before long this same Israel, who have been driven out, dispersed, and scattered to the four winds among the nations of the earth in mourning and affliction, by their enemies, shall be brought back, when “kings shall become their nursing fathers, and their queens their nursing mothers;” for they shall see them exalted, with the glory of the Everlasting (the Shechinah) resting upon them as children of the coming kingdom. Then “they shall bow down to them with their faces toward the earth, and shall lick up the dust of their feet,”

(see Isaiah xlix. 23); and this shall take place because of the visible Glory of God that will rest upon their heads.

I shall mention some of these remarkable events in proof of the time being about to come for the restoration of the Jews to their own land.

1st. The evident decline of the Ottoman (or Turkish) power, and the universal acknowledgment of all the best chronologists, that the time allotted that empire is about closing.

2nd. That "his servants both among Jews and Christians are taking pleasure in her (Jerusalem's) stones, and favouring the dust thereof;" and their God declares he will "arise and have mercy upon Zion, *for the time to favour her, yea, the set time is come.*" (Psalms cii. 13, 14.) This is God's own word and declaration.

3rd. Sir Moses Montefiore is building an hospital and public school-house at Jerusalem. This is a wise provision, as the Jews, on their return, will not be acclimated.

Queen Victoria and the King of Prussia have also taken pleasure in her stones, so far as to establish an Episcopal church upon Mount Zion, the only *true centre, as to place*, and consequently the only wise movement in establishing a true church agreeably to his word; and the Rev. Michael Solomon Alexander, a Jew of the tribe of Judah, is the appointed Bishop of it.

4th. The Emperor of Russia has oppressed, like Pharaoh, thousands and tens of thousands of the

Jews in his dominions (many of whom have escaped to the promised land), upon the charge of smuggling; although it has been admitted that ten times the number of Gentiles, even in proportion to their numbers, have been guilty of the same act.

5th. All the different nations have appointed consuls at Jerusalem, as in anticipation of some very important and general movement; which is regarded with a jealous eye by the Turks, as well the other European powers. "Britain has had a consul in Jerusalem three years before any other nation, except Prussia; but no sooner did she send a bishop, than France, Russia, and Austria sent consuls forthwith; and thus in Jerusalem—which is, in a commercial point of view, but a paltry inland eastern town, without trade or importance of any kind—sit the five consuls of the great European powers (as well as one appointed by the United States of America), looking at one another, and it is difficult to say why or wherefore. To use the words of Dr. Keith, in his interesting work lately published, on 'The Land of Israel,' p. 476: 'A country which, for previous centuries, *no man inquired after*, excites anew the liveliest interest among the greatest of earthly potentates.'"

6th. The signs in the sun, and in the moon, and in the stars falling—"the powers of heaven being shaken." These signs have been very common both in Europe and America, and have

been continually noticed by the public prints ; so frequent have been their occurrence, even to the falling of the stars, that it has been quite proverbial.

7th. The *universal conviction* of all those who have turned their attention to the chronological numbers of Daniel and St. John, namely, the 70 prophetic weeks* of Daniel, and his 2300 days; when the sanctuary is to be cleansed, and the period assigned the Ottoman power is about to expire.

8th. Another very important sign is, that a great part of the Jews having rejected the *authority* of the Talmud, and expressed their determination to be guided *solely by the word of God and his Prophets*. This is a *striking sign*, if we view it in the light of God's own promise to his people, recorded in Deut. xxx. 1—7.

9th. That those very events and facts are now taking place before our eyes, which God's prophets thousands of years ago declared should take place in the Day of his Preparation.† And if we look

* See Cruden's Concordance, under the head of Week. He says, "The greatest difference among chronologers in the calculation of these years (in weeks) does not exceed nine or ten years."

† A remarkable confirmation of this being the Great Day of God's Preparation, is illustrated by the following :—The author of this work meeting with a learned Jew, asked him if they as a people did not consider the signs of the times remarkably ominous, and that the time for their return was near. He replied he did not ; although the 18th chapter of Isaiah seemed to imply as much. I asked him what he saw remarkable in that chapter. He answered, that Isaiah evidently alluded to North and South America, when he cried, "Ho! to the land overshadowing with wings;" these countries being exactly in the shape of wings; and lying directly beyond the river of Ethiopia, i. e. west from Jerusalem, the place where the Prophet then was ;—that in looking toward North and South America, from thence the first thing was the

at their connection with these prophecies, we must admit it is the *very day* of his preparation for the restoration of Israel. Just before the great day and battle of Armageddon, Nahum (ii. 3, 4,) says, "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming (margin says fiery) torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings." How wonderfully remarkable! And what a complete description, when the time it was given is considered, or supposing it to be described even now from actual observation—and this is to be done at a time, as we see from the 2nd verse of the same chapter, when "the Lord hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches."

Isaiah says, in connection with the restoration of Israel, "Comfort ye, comfort ye, my people,

Mediterranean Sea, then the Barbary States, then the Atlantic Ocean, then North and South America;—and that he considered the next sentence still more remarkable; as in the original it did not read, "that sendeth ambassadors by sea, even in vessels of *bulrushes*," (the Hebrew word, rendered "*bulrush*," signifies to *swallow up*; as 'the race-horse or the wheel of the steam-vessel swallows up the space it passes over,) but "that sendeth ambassadors by sea in rushing vessels." And we have the thing fulfilled in this very kind of vessels, (we were then on board a steam-boat at New York, United States). America, it will be borne in mind, was the nation which first applied steam to the navigation of ships.

saith your God. Speakeye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished," (margin says, 'or appointed time'): "for she hat received double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,"—(now for Railroads, for they must come next to the locomotives or flaming chariots,) "make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight; and the rough places plain (a plain place): and the *Glory* of the Lord shall be revealed*"—here again is the Shechinah, or visible Glory, declared, which synchronizes with the other events in this great day of preparation.

We will now look at the remarkable prophecy of Baruch, v. 1—9;† and although he is ranked among the Apocryphal writers, we must judge him according to the 18th chapter of Deuteronomy, and by the direction given therein, namely, by the *fulfilment* or *non-fulfilment* of his *prophecy*. His prediction, however, having been, in part at least, accomplished, he is certainly worthy of some respect and dependence. He says:

* For the particular explanation of this term, Glory or Shechinah, see page 89, where it is fully explained.

† The Jews say the Book of Baruch is canonical, and they certainly have the best right to know whether their own books are genuine; but if we reject their testimony, we can see from Jeremiah xxxvi. 4, 5, 6, that he establishes this point clearly.

“Put off, O Jerusalem! the garment of thy mourning and affliction, and put on the comeliness of the Glory that cometh from God for ever. Cast about thee a double garment of the righteousness which cometh from God, and set a diadem on thy head of the Glory of the Everlasting. For God will show thy *brightness* unto every country under heaven. For thy name shall be called of God for ever, The peace of righteousness, and the Glory of God’s worship. Arise, O Jerusalem, and stand on high and look about towards the east; and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, and were led away of their enemies; but God bringeth them unto thee exalted with Glory (the Shechinah,) as children of the kingdom. *For God hath appointed that every high hill and banks of long continuance shall be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.*”

This prophecy was certainly predicted long before any of these events ever took place; and as the first part has taken place, I have no doubt, that in reference to the Shechinah Glory, that it will overshadow them, as it is confirmed by many of the other prophets.

“Moreover, even the woods and every sweet-smelling tree shall overshadow Israel, by the commandment of God. *For God shall lead Israel*

with joy, in the light of his Glory, with the mercy and righteousness that cometh from him."

Professor Gaussen, after having adduced many signs of the times as proofs of the restoration of the Jews being about to take place, gives us the following :

"The increase of the number of Jews in Palestine. There was a time when the Jews could not live in the land of their fathers ; they were massacred or carried into captivity. The Mahometans did not allow more than *three hundred Jews* to remain in Jerusalem, because they feared their spirit of revolt. Now, all is changed. There are now in the holy city nearly *ten thousand Jews*. If this movement continues without obstacle, they will soon exceed in number the Mussulmen. There, they form, in some respects, a distinct nation. They resume their ancient language, which has not been spoken in its purity since the Babylonish captivity. A missionary writes, that the Hebrew has become *the language of conversation* in Jerusalem—a remarkable fact, after an interval of so many ages."

Professor Gaussen gives many proofs, as he supposes, of the Jews being evangelized before they are restored. If he means, as I understand him, that the Jews are to be converted as a *nation* to *Christianity*, before they are nationally restored; or if he believes that the nation of the Jews are to be evangelized or Christianized by the united efforts of Christian societies,—in this he is much

INTRODUCTION.

mistaken. For they are only to become converted as a nation, as the Apostle Paul was, by the appearance of the Man-Child, their Messiah, in the Glorious cloud or Shechinah from heaven. Man's exertions, *man's activity, man's hand*, is never to do this; he has no warrant nor promise from the word of God for this. A nation is to be born at once, in one day. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." (Isa. lxvi. 7, 8.) This can in no wise apply to the condition of the church when Christ was born, nor will it apply to the church at Christ's second appearance.

And man, and the societies of man, might as well (by his own hand) suppose that he can and will introduce the Millennium, or convert Rome and infidelity, which are foredoomed by the word of God, as convert the Jews as a nation. That a few, or even many of that nation, may be convinced and converted, I have not the least doubt; I sincerely believe, that "through our mercy they also may obtain mercy," (Rom. xi. 31); but remember, "they are enemies as touching the Gospel for our sakes," and will remain so, as a nation, until the times of the Gentiles are fulfilled; and then, and not till then, will the Redeemer (the great Deliverer) "come out of Zion, and turn away ungodliness from Jacob" (Rom. xi. 26). And this is the mystery, yea the great mystery, that Paul would not have

us ignorant of, "lest we be wise in our own conceits."

"Who then are this nation," asks Mr. Gaussen, "which have been hated and despised all over the globe? It is the nation to whom we owe all. Whom do we adore as the only name under heaven among men whereby we can be saved, as the only mediator between God and us? It is the man Jesus Christ. And who is this man? He was born a Jew. By whom was undertaken the first mission which brought us the Gospel? By Jews. Why are we Christians? Ah! it is because Jewish missionaries, burning with love, came even into our Europe. We owe every thing to the Jews. 'Salvation is of the Jews,' saith Jesus Christ. Civilization, country, education, domestic bliss, consolations in life, hopes in death—what of all these should we have without Christianity? And what should we have of Christianity without the Jews? This people have given us the Gospel; we must give it in return to them."

Or I would rather quote and say what he says in the next paragraph: "Let us enter into the plans of Divine Providence; let us co-operate in accomplishing the prophecies, which announce so clearly the restoration of the Jews, and *let us remember there are special blessings attached to this work.*"

But in the manner of this co-operation, I may,

* "And it shall be said, This man was born there."

and do, differ from this writer. Not but that it is perfectly right to offer them, affectionately and devoutly, every blessing of the Gospel, until the time, the set time, to favour Zion is come ;—but, when this time has fully come, woe, woe to that man that is found fighting against God, by supporting their different Zions—one at Rome, another at Nauvoo, another at Sing Sing, another at Illinois, another at New Lebanon, another our Zion or Church, another in the heart, as all spiritualizers say. Woe! woe! be unto these when God is about to establish his Mount Zion at Jerusalem, and nowhere else. These will, like the Jews of old, not know the day of their visitation, and their house will be left unto them desolate.

For instead of regarding the prophets—and, above all things, knowing the designs of God in making Jerusalem the *centre*, and the only *centre*, of the whole earth—they will be found exercising all their powers, energies, and talents, in building and maintaining the respective *centres* and Zions of their different sects ; they will be found fighters and opposers of God, and crying, “The Temple of the Lord are we! the Temple of the Lord are we!” and thus, like the Jews of old, they will shut their eyes to the coming dispensation of the Shechinah Glory, through and by the Jew ; being, as Paul declares, the only proper recipient of it at first exclusively.

Be wise now, therefore, O ye kings ! Be instructed, ye judges of the earth ! Serve the Lord

with fear, and rejoice with trembling, for Judah is on his way, and the Lion of the tribe of Judah will first act through the Jews of the tribe of Judah, and consume all those who are found opposing him and them.

It has been the honest intention of the writer of this little work to give the plain, literal, written word of the Lord as given by himself, his prophets, and apostles; and great care has been taken never to take one word and transfer it over into the place of another, and say, by a *system of spiritualizing*, it means one and the same thing—thus destroying the legitimate use of one-half or three-fourths of the English language.

The writer sincerely believes that God has employed his infinite power and wisdom, and these have in an especial manner operated through his providence, in order to convey his will through the medium of man's language; and that every *word is to be honestly kept* and accepted only in its definite place and limit as a word, without destroying the definite meaning and sense by saying, Oh! it is only figurative, or this is certainly to be spiritualized—it can never be reasonably supposed that God will fulfil this in a literal visible way—and thus the Resurrection, Christ's second Personal Coming, Baptism, and the Lord's Supper, the New Heavens, and the New Earth, can never take place; and also the restoration of the literal Jew can never be effected. But the many and precious promises declaring and asserting

these main facts, as plainly as it is possible for a man's mother tongue to express them, are made to say and mean everything else but what they do say and mean.

Certainly there are words strong enough and powerful enough in the English language, and every other language, to convey a full idea of the necessity of an inward spiritual and holy preparatory state, without making these virtues (however important by a system of spiritualizing) the coming redeemed kingdom itself—or without making a man's feeling the ascendancy of the inward Divine Life, the Resurrection of the Saints, and the Second Coming of Jesus Christ, or Baptism and the Lord's Supper, or the only restoration of the true Jew, that coming kingdom.

If the ascendancy of the divine life in the soul of man is the only second coming of Jesus Christ that will ever take place, and constitutes the resurrection and true baptism and true communion, and all the restoration of the true Israelite that will ever take place, as the Shakers, Quakers, and many other sects declare, we may throw away more than one half of God's written word—for the greater part would be useless repetitions and tautology—it is only present inward state now in possession, and "faith is (not) the substance of things hoped for, neither is it the evidence of things not seen." For how can a man hope for what he already hath; and thus Satan, by transforming himself into an angel of light, has robbed

us of Faith and Hope, of Christ's second personal coming, of the literal Resurrection, of Baptism and the Lord's Supper, and of the glory and blessing at the restoration of the literal seed of Abraham, the Jews, to the land of Palestine.

But enough has been said on this important point to convince any enlightened mind of the impropriety of making inward principles and qualifications *all* and *every thing* that is prophesied of in the coming visible kingdom and the resurrection, &c. &c. ; for God's providence declares, in fulfilment of his written word, that he is now about to restore the *second time* his Israel: as Isaiah xi. 11, 12, "And it shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

I therefore honestly and sincerely recommend this little book to all men, because it has so much of the word of the Lord God in it, and so little of my own word, and because "the word of the Lord is as a strong tower, unto which the righteous flee and find safety."

* The Shechinah.

THE THE GREAT POWER OF FAITH.

"Now faith is the substance of things hoped for ; the evidence (i. e. assurance) of things not seen." (Heb. xi. 1.)

"By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, *by the which he condemned the world, and became heir of the righteousness which is by faith.*"

"I will make mention of Rahab and Babylon to them that *know me.*" (Psalm lxxxvii. 4.)

THERE is but one principle to all right action, and but one foundation to all righteousness, and that is faith. Without it no effort can be put forth ; without it the will cannot act, not having motive or inducement. There must first be an evidence, an assurance that something can be effected, or no effort of the will can be made—the will must lie dormant.

It is the evidence, the assurance that it is possible for a thing to be achieved or effected, that is the cause and inducement to all effort. It may, therefore, well be said that there is but one principle of action, and that is faith.

By this principle of faith, and this principle *alone*, the righteous in all ages (the present as well as the past) knew, and know, the designs of God ; declared them to the world in which they lived ; acted, or shaped their lives and actions, according

to their faith; and thus "*condemned the world*" that lived and acted in their own wisdom, without faith.

By this principle alone, a man has the evidence or assurance that God is true, and that what he has spoken is the truth, and will be fulfilled; and this causes man to throw his will upon God, by which God's word and wisdom act in him, and he is saved, temporally and spiritually, as Noah was, and becomes heir of the righteousness which is by faith, as he did.

By this principle, the world is and will be condemned, and all that is in the world—because without it, all communication through and by God's Word and Spirit is broken off, and they are without the wisdom of God, and consequently know not the will and designs of God; and so perish in their own wisdom, which is only another word for their short-sightedness or folly. So it was with the inhabitants of Sodom, and the antediluvians at the time of the flood; so it was at the destruction of Jerusalem, when the saints fled to Pella; and so it will be at Jesus Christ's second personal coming to destroy the nations, and set up his everlasting kingdom, and make Jerusalem the centre and joy of the whole earth.

And the reason these all perished was not that God had not done his part, and warned them by his word and by his servants, but they were filled with man's wisdom and man's words, and this kept them from believing God's word, or having

any evidence or assurance that faith was the only medium of intercourse between God and them—by which God's words could have any place in them.

By this blessed principle, the poor "harlot Rahab perished not with them that believed not," but said, "I know (i. e. have assurance, faith,) that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you," (Josh. ii. 9), and so she received the spies in peace.

And thus, by this principle alone, some in this generation know and are assured, that the prophets are seers and spies of the judgments and good things to come, and that the Lord God will give his saints the land, (the whole earth); and these know, and have an evidence, that great terror has fallen and will again fall upon all the inhabitants of the earth; and therefore they are children of faith, and receive the testimony of the prophets (God's spies and seers of the future) in peace; and they are assured they hear the footsteps of their Beloved's feet at the door, and by this blessed principle they will find an "hiding place from the wind, and a covert from the storm," (Isa. xxxii. 2); and these will enter into the marriage supper of the Lamb, for they are the "wise virgins," and it is their faith that makes them wise. They are the just, that live by faith, and shall for ever live and reign with the Bridegroom through faith.

They are *now*, by this blessed principle, the just that please God, "for without faith it is impossible to please him:" but by this faith they please God, and have this testimony with righteous Enoch, that they please God, for by faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God, and those that now have faith have also this testimony.

"I will make mention(says the Psalmist, lxxxvii. 4,) of Rahab and Babylon to them *that know me*," because it is only by faith, as before proved, that we can possibly know God, or have any evidence or assurance that God has spoken; so that his words may have place and effect in us. Even so hath God, in his wisdom, selected these two remarkable instances of faith in Rahab and Babylon, of which he will make mention to them that know him. Paul, in the 11th chapter of Hebrews, 30 and 31st verses—(and it is very remarkable)—makes mention of these two effects of the power of faith together, viz.:

"By faith, the walls of Jericho (the frontier city of Canaan, and type of Babylon) fell down after they were compassed about seven days."

"By faith, the harlot Rahab perished not with them that believed not, when she had received the spies in peace."

JERUSALEM

THE

CENTRE AND JOY OF THE WHOLE EARTH.

"ALL ye inhabitants of the world, and dwellers on the earth, SEE YE, when he LIFTETH up an ENSIGN on the mountains; and when he bloweth a TRUMPET, HEAR YE." (Isa. xviii. 3.)

"For I, saith the Lord, will be unto her (Jerusalem) a *wall of fire*, round about, and will be the GLORY in the midst of her." (Zech. ii. 5.)

PART I.

GOD has established in all his works order and harmony — hence everything that he has made hath a *centre*, both as to principle and place, without which unity, order, and perfection cannot be preserved and maintained.

If we cast our eyes up to the heavens, behold the Sun is the *centre* round which all the planets perform their revolutions. If we cast our eyes down upon the earth, it receives all its light and heat from the same source.

If we look at man, God's own image and representative, all his powers and faculties originate from one heart, as his *centre*. Every perfect system or organization, every piece of machinery, down to a wheel, cannot be maintained without a centrifugal and centripetal force.

Religion or Theology claims one principle, (as to God,) but as to place, there is no unity or concentration. What is the cause of this? Is it because the church conceives that holiness as to heart or estate, is the perfection of God's work, and all that God requires? No; she mourns and laments

that she is divided and subdivided, and torn up in rents and factions, party against party, and doctrine against doctrine.

But here she mistakes, if she supposes that this dispensation of the Spirit, or spiritual dispensation, has nothing to do with place, nor ever will have—that her unity and concentration is to be perfected in God, as the first and great principle, without a place, as a *centre* of unity where God has placed, and will again place, his name, and where only he will manifest his glory and power.

Some say Rome is, and ever will be, the great centre of unity, and is to be the mother of us all: but God says, and the Prophets say, and Paul says, Jerusalem is to be the great *centre* of unity, where he will place his great name, and that she is the mother of us all, and that she is to be the centre and “joy of the whole earth.” David, in the 48th Psalm, verses 2, 3, says, “Beautiful for situation, the joy of the whole earth, is Mount Zion,” (at “Jerusalem,”*) “on the sides of the north, the city of the great King. God is known in her palaces for a refuge.” God speaks through David again in the 132nd Psalm, 13, 14; “For the Lord *hath chosen Zion*; he hath desired it for his habitation. This is my *rest for ever*: here will I dwell; for I have desired it.”

* See Isaiah xxx. 19.

But, it may be answered, These psalms do *only* declare that Mount Zion is the joy of the whole earth, and that the Lord hath chosen Zion, and desired it for his habitation, that this is his rest, here will he dwell for ever; but this is not saying she shall become the great *centre* of the earth, and all nations shall flow unto her. Let us then see what the prophet Micah says: "And it shall come to pass, *in the last days*, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and *all nations shall flow unto it*." Here then is concentration to one place with a witness, and exaltation of place, too; but the prophet goes on further, and says, "And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem," (Micah iv. 1, 2; so also declares Isaiah, ii. 2, 3.) Here are three witnesses; and we are assured, in the "mouth of two or three witnesses every word shall be established."

It is proved from the mouth of two prophets, and from the Psalms of David, that Jerusalem is to be the *centre* and joy of the whole earth. Here, then, we have the centre (as to place) established by the word of God; and if we consider the plain

declaration of God in the 132nd Psalm, 13, 14, "That the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest for ever : here will I dwell," it undoubtedly must be the *centre* of God, as to place as well as to principle.

And I maintain, that if it can be seen, from the plain and express declaration of God, and testimony of prophets, that God hath chosen Zion, or Jerusalem, as the *centre* of the whole world as to place, and that there he will dwell himself, and that there cannot be unity and harmony in God's purposes in bringing about oneness of doctrine and practice without this concentration, we are bound to exert all our powers and energies in trying to establish this one centre, and leave all others ; particularly as God through David hath declared, "Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come;" (and then follows the evidence of the time, yea, the set time having come;) "for thy servants take pleasure in her stones, and favour the dust thereof," (Psalm cii. 13, 14 ;) and I rejoice to see, as one of the signs of the times, that the servants and people of God are beginning to turn their attention towards the restoration of the Jews, and the establishment of Zion and Jerusalem; and for the encouragement of these I will copy some of the excellent promises showing when Jerusalem is to shine forth in all her glory, honour, and beauty.

One of these occurs in the 102nd Psalm, immediately after the words we have just quoted ; it is as follows : " So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory," (Shechinah.) " When the Lord shall build up Zion, he shall appear in his glory ;" that is, in the Shechinah, or the glory of Jehovah, made visible in the pillar of cloud by day, and pillar of fire by night.

Again, Isaiah says, " For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, (Shechinah :) and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a *crown of glory* in the hand of the Lord, and a *royal diadem* in the hand of thy God. Thou shalt no more be termed Forsaken ; neither shall *thy land* any more be termed Desolate : but thou shalt be termed Hephzi-bah, and *thy land* Beulah : for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee : and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep

not silence, and give him no rest, *till he establish, and till he make Jerusalem a praise in the earth.*" (Isa. lxii. 1—8).

The time hath been when all these beautiful expressions of the prophets only acted upon my affections, and I could sing them very pleasingly and harmoniously to the natural man. But now, they have obtained a much higher order and birth than merely the affections of the natural man; they have obtained an order and conviction in the understanding that God hath spoken, and will fulfil what he has spoken, or else they will impeach his veracity and attribute of truth. I see them all, as parts of a perfect whole, standing in beautiful order, which God will fulfil and bring about by his power and extraordinary providence. Yea, they have become, in my understanding, objects of my faith and hope, for which I watch, and wait, and long to see take place, "more than they that watch for the morning."

But to return to the important and very interesting subject, the establishment of Jerusalem as the *Centre* of unity, and the unspeakably rich blessings that will pour from it to all the nations of the earth.

"All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy
And endless her increase."

There are many sincere, honest, and well-regu-

lated minds who look beyond this intermediate spiritual dispensation, and consider it, at most and best, but a preparatory state and condition to a *redeemed visible and spiritual kingdom*, which the great Messiah, Jesus Christ, will set up at his second coming in Glory and Majesty ; but they do not know where to begin to organize a system consistent with the divine word and purpose, as revealed by God himself, through his prophets.

It has been wisely observed by an intelligent writer, who has seen the necessity of this, as follows:—"There is a connection and dependance which all the truths belonging to any subject sustain to each other, and which is necessary to be perceived, in order to give stability to our views. One great difficulty, both in the investigation and exposition of prophecy, and especially *unfulfilled* prophecy, is a want of acquaintance with the relation which events predicted *bear to each other, and the order in which they shall succeed each other*. To ascertain this connection, is often far more difficult than simply to decide upon the truths themselves. Much has recently been written in this country* on that sublime theme, the Millennium, and the various subjects that cluster around it. Discussions have

* America.

been had on particular points, essays written, sermons delivered—but it is to be lamented that too little regard has been paid, in all these efforts, to that happy arrangement of the general subject in its details, which enables others to see it as a complete system, as one harmonious whole. The subject having been dealt out so much by piece-meal, has appeared to many as a disjointed theory, and perhaps on this very account has been rejected by them; whereas, if the harmony of its parts could have been shown, this prejudice would not have arisen, and the subject would have received a more candid examination.”

This is true. Now, in establishing, for instance, a perfect system, or a perfect whole, or a circle, what is the first thing to be obtained? Most certainly a *Centre*. No perfect whole, no perfect system, no wheel, no perfect piece of machinery, can ever be established, without first establishing a *Centre*, both as to principle and place.

Now I maintain that in both these respects—both as to principle and place—we have “Mount Zion at Jerusalem,” established as the *Centre* and joy of the whole earth, as to place; and that as to *Principle*, which is God himself, he hath declared that “he hath chosen Zion, and desired it for his habitation, that this is his rest, *here will he dwell* for ever.” How very inconsistent then, for the members of the different religious societies to be spending their energies, their time, talents, and

money, in trying to set up and establish as many Zions as there are sects and parties, when God has assured us "That he will arise and have mercy upon Zion, for the time to favour her, yea the set time, is come ; for thy servants take pleasure in her *stones*, and favour the *dust* thereof." This is the reason, and the only reason, assigned.

A house divided against itself, against its head and *centre*, cannot stand ; but it is just as bad, and as inconsistent, to have many heads, as to have no head at all. Both are monsters in the true creation and order of God ; it is contrary to his word, and the order of his providence.

But to illustrate more plainly and fully this subject, let us suppose that we are as desirous to establish the Kingdom of Great Britain, as the children of God are to see his Kingdom established on this earth. Let us suppose that we saw the indispensable necessity of its subjects *possessing all the holiness of heart and state that the Bible declares they must possess, as a necessary preparatory state*, before they can enter the Fifth Kingdom of the Stone.* What would we think if a person or persons should be continually trying, by every means in their power, to set up as many *centres* of union as they have Zions in Christendom—one in Liverpool, another in Manchester, another in Birmingham, another in York, another in Don-

* Alluding to Daniel's fifth kingdom, called " the stone cut out of the mountains without hands."

caster, and so on, with as many *centres* as there are places in England? When the King had declared (and all his subjects professed to believe his declarations true) that he had chosen London; that he had desired it for his habitation; here he would dwell. "This is my rest: here will I dwell." That the King had declared "that the law should go forth from London." Would not the King of England rightly judge and condemn every person as guilty of *rebellion* and *treason* who *should attempt to support any centre of union*, or laws from any other *centre* than London, no matter how much they professed to have the kingdom of Great Britain within them, and his laws written in their hearts. If this is the case, why not practise the laws as he has given them to us, and respect the place he has declared they should issue from.

Well would it be for us, and all who have taken upon them the name of Christ, if they could in this day say with David, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, or slumber to mine eyelids, until I find out a *place* (doubtless he was in a much better *state of mind* than those who do not care about any place at all,) for the Lord, an habitation for the mighty God of Jacob. We will go into his tabernacles: we will worship at his footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength."

I am bold to affirm, if there ever has been an open case of apostacy from the primitive faith, it is holding up and professing these blessed truths in state and faith; and our practice being directly contrary to our faith, and we living in our ceiled houses, not as pilgrims, but as kings and lords of the whole earth; this is the reason that we have become blinded, and given up to every imagination of our wicked hearts, instead of following the Word of the Lord; our eye has not been single, but double, having the world and worldly professions on the one hand, and a *heaven somewhere beyond the bounds of time and space, in state*, on the other hand.

And what a picture does Christendom now present, as much divided as ever Babylon, or those engaged in building the Tower of Babel—no union of purpose, no agreement in doctrine and practice; what one sect affirms to be true, the other declares to be false.

Let any stranger, any sincere and honest enquirer, come amongst us seeking truth, where would he find rest to his soul? only in his ignorance, in being entirely unacquainted with our condition and diversity of faith and practice—we are like so many scattered hairs, blown to the four winds of the heavens, without any *centre* of union, or harmony of action.

Surely it is time for us, high time for us, to husband all the virtues and excellence of heart

that our holy religion bestows and enjoins, and to arise up and seek "*a city that hath foundations, whose maker and builder is God.*"

Let not the god of this world blind our eyes so that we lose sight of our glorious promised inheritance—by faith we see it, and by faith we have an evidence, that what God hath spoken is true. Then, "give him no rest *till* he establish, and *till* he make Jerusalem a praise in the earth."

"Established in the latter days,
On mountains of eternal praise,
Will be the house that God shall raise,
By Judah's Holy Lion.
From Zion shall go forth the Law,
And God will smite the world with awe,
And to his Church all nations draw,
To praise the Lord in Zion.

And many nations there shall come,
The lame, the blind, the deaf and dumb,
And find an everlasting home,
Unto his holy mountain.
Then glorious Zion shall arise,
And teach the nations to be wise,
And purge away their host of lies,
And wash them in her fountain.

It was thus the ancient Prophet sung,
While inspiration moved his tongue,
And while by faith his harp was strung,
He future things declared.
This lovely new Jerusalem
All other buildings will condemn,
And in Mount Zion over them
The Lord will reign for ever."

I will now mention some of the very great bless-

ings that must follow the setting up Jerusalem as the *centre* of unity for the whole earth; but before I proceed with this, I desire to remove one stumbling block out of the way—this I do for the sake of those who discern no difference between this dispensation and the one that is immediately to follow. I make these remarks, under the head of this present Gospel dispensation, “which is mercy to us, and judgment to Israel as a nation,” viz., “This is a dispensation when the invisible kingdom only consists in hidden spiritual principles and properties, and not embodied. But in the next dispensation, which will be mercy to the Jews and judgment to the Gentiles, I remark, that the kingdom of heaven does not merely exist in spiritual and invisible principles and properties, but is embodied and visibly made manifest—this is the reason that we Gentiles are taught to pray “Thy kingdom come;” consequently, it must be yet future, but in the next dispensation the kingdom of heaven will be on this earth, as it is now in heaven, and *we shall have no need of praying for what we then possess.*”

One most excellent and exalted blessing that will follow this dispensation, is, the kingdom of heaven will then be visibly seen and manifest upon Mount Zion at Jerusalem to the eyes of all men, and we shall never more have cause to pray for it

* See observations on the Three Distinct Administrations under the Gospel dispensation.

to "come,"—this is Daniel's fifth kingdom of the stone cut out of the mountain without hands, which cannot take the "*glory and dominion under the whole heaven,*" until Daniel's fourth Roman kingdom that we are now living under is ground to powder, and the place of it can no more be found.

Let us now look at this blessed kingdom, and see what constitutes its visibility, in connection with the Prophecies. We must then, first, have a King; secondly, Place; thirdly, Subjects; and fourthly, Laws; and these four will doubtless form a kingdom manifest to all eyes.

1st. In reference to the King, Isaiah says, xxxii. 1, "A king shall reign in righteousness, and princes shall rule in judgment."

Zech. xiv. 9, says, "The Lord shall be *king* over all the earth: *in that day* shall there be one Lord, and his name one." What a blessing! unity of faith and doctrine.

Dan. vii. 13, 14, says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, (consequently he must be a king, if there is given him a kingdom), that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall

not pass away, and his kingdom that which shall not be destroyed."

David says, (Psalms ii. 6—8), "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Paul says, (Acts ii. 30), "Therefore being a prophet, (speaking of the patriarch David), and knowing that God had sworn with an oath to him, that of the *fruit of his loins, according to the flesh*, he would raise up Christ to sit on his throne." Consequently, David's throne was, and must be, in Jerusalem.

Jeremiah says, (iii. 17), "At that time they shall call Jerusalem the throne of the Lord, (he must therefore be a king on his throne); and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart.*" This verse proves three things; first, that there is a king on his throne—secondly, that the place is Jerusalem—and thirdly, that all nations then left shall be the subjects to the king.

2nd. *As to Place.*—The second Psalm, ver. 6, above quoted, fully proves the necessity of a *place* as well as a king; "Yet have I set my king upon my holy hill of Zion."

Again Isaiah says (xxx. 19), "For the people shall dwell in Zion at Jerusalem."

Micah iv. 8, not only shows the place of the kingdom, but where the first dominion of the kingdom shall be, viz., "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee it shall come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

The 13th and 14th verses of the 132nd Psalm, already mentioned in this work, furnish conclusive evidence as to the location of the coming kingdom, viz.: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

In Zech. viii. 3: "Thus saith the Lord, *I am returned* unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts the holy mountain."*

3rd. *Subjects*.—Isaiah lx. 10—14: "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gen-

* Those who have read the History of the Jews from the period of their return out of Babylon, till their final dispersion by the Romans, know well that nothing of this has been fulfilled.

tiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the *place* of my sanctuary; and I will make the *place* of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel."

Zech. viii. 23; "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skir of him that is a *Jew*, saying, We will go with you: for we have heard that God is with you."

Isa. lxi. 4—6: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vine-dressers. But ye shall be named the *Priests* of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Isa. lxvi. 19, 20: "And I will set a *sign* (She-

chinah, visible glory) among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And (because of the light and power of this visible Glory) they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters (or coaches), and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Isa. xlix. 22, 23 : "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard (or ensign, or Shechinah) to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

It no doubt will appear impossible, and altogether absurd and ridiculous, to our self-righteous spiritualizers, who call themselves Israel, and assume and assert that all these blessings are

promises to the spiritual and not the literal Israel—I say, it will be very hard for these to bow down to the literal Israel with their faces to the earth, and lick up the dust of their feet; and not only these, but kings and queens, even such as the Emperor Nicholas, Louis Philippe, and Queen Victoria; and this, I say, they shall do. Yea, “princes shall be afraid of the ensign, (the visible Glory of Jehovah) saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.” (Isa. xxxi. 9.)

“Be wise therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” (Ps. ii. 10—12.)

4th and lastly, *Laws*.—Isa. ii. 3: “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Micah iv. 2, confirms Isaiah’s testimony, in different words, but amounting to the same thing, thus: “For the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

We can now plainly see, that a King, Place, Subjects, and Laws, are fully supported by the inspired prophets, in language that cannot be spiritualized away, nor denied; therefore, “believe, and ye shall be established,” and by faith have part in the coming kingdom.

Ah me! when I contemplate, by faith, the

blessings, the power, the riches, the honour, and the glory that are promised by God himself, it almost overcomes me, and I cry out even now, "It is enough." What will it be, when our faith is swallowed up in vision? Well may we say, "The Lord loveth the gates of Zion more than all the dwellings of Jacob! Glorious things are spoken of thee, O city of God." "And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. As well the singers as the players on the instruments shall be there: *all my springs are in thee.*" What an expression, this last; truly his foundation is in the Holy Mountain, and although now trampled down, and under the foot of the haughty Turk, yet the time cometh, and is now almost fulfilled, when, as Daniel says (xi. 45), "He shall come to his end, and none shall help him." The present condition of Jerusalem is correctly described by the following lines, which I have somewhere met with: "It is indeed true that Jerusalem is still trampled down and desolated, steeped in idolatry, superstition, and crime; but a watchfire of promise has been lighted up on Zion's brow, and the hearts of true Christians once more begin to turn, with love and yearning and thankfulness the profoundest, to the Holy City, so

called by Christ himself. And we do know, moreover, that

“ A latent power
Of Life and Glory in her withered soil
Is buried. It will rise *when Judah comes*,
Like music sleeping on a haughty lyre,
Whose muteness, only to the *Master's touch*,
Breaks into sound and ravishes a world.”

The above words are very remarkable ; and if I am right—which I have not the least doubt of—that Paul alluded to the Shechinah Glory alone, when he said that “To Israel pertaineth (or belongeth) the Glory;” and dear old Simeon, when the Holy Ghost was upon him, confirms this view with these memorable words, “*A light to lighten the Gentiles, and the Glory of my people Israel*” (Luke ii. 32) ;—I say, if this view is correct, that to the literal Israel belongs the Glory ; that they are the recipients of the Glory of God (exclusively in the first instance) ; that *this dispensation of light was wisely intended to dovetail in the next, as light expands into glory* ; that God’s promise to Abraham might be verified, “That in thee shall all nations of the earth be blessed,”—I say, when this Glory is made visible, Israel will know it, and God will raise up a correspondent Life and Glory in Palestina’s withered soil, as far as she hath a recipient to receive it—“When he will make her wilderness like Eden, and her desert like the garden of the Lord.” (Isa. li. 3.)

Yes, it will rise when Judah comes; then the blessing of Jacob upon Judah will be verified "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Genesis xlix. 9.)

Balaam prophesied: "Behold the people shall rise up as a great lion, and lift up himself as a young lion: *he shall not lie down until he eat of the prey, and drink the blood of the slain.*" (Numb. xxiii. 24.)

Again: "He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." (Num. xxiv. 9.)

Micah v. 7, 8: "And the remnant of Jacob shall be in the midst of many people as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (This is the effect the Shechinah Glory will have upon God's friends, and Israel's friends.) "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goeth through, both treadeth down, and teareth in pieces, and none can deliver." This is the effect of the Shechinah Glory upon God's enemies, and Israel's enemies, as the next verse shows. "Thine hand

shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Zech. xii. 5—8: "And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah *like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left*: and Jerusalem shall be inhabited again in her own *place*, even in Jerusalem. The Lord also shall save the tents of Judah first, that the Glory of the house of David and the Glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; *and the house of David shall be as God, as the Angel of the Lord before them.*" This angel of the Lord, or God, is always represented as the Shechinah. (See Exodus xiv. 19; xxiii. 20, 21; and xxiv. 16.)

"O, what a day! O, what a day!
Now when Judah's on his way,
Like a Torch* of Fire in the Sheaf.
All the mighty and the stout
He'll consume round about,
When he comes for Jacob's sure relief.

* Zech. xii. 6—8.

O, hear the word of the Lord,
 When ' David shall be as God,'
 The Shechinah of his Glory!
 Israel shall behold* his hands and feet,
 Fall down before his mercy seat,
 As prophets tell the story.

Yea, behold the water from his side!
 Thou most lovely, glorious Bride,
 And Royal Diadem!
 For God's prepared a mighty feast,
 When the Kings come from the East,
 To the Star of Bethlehem!"

Thus it is made clear and manifest to my mind that the Glorious Shechinah *pertains to Israel*; and the first event of any moment that I expect is, the nations will be waked up out of their sleep by this very Glory which he describes as the name of the Lord, burning with anger, as follows:

Isaiah xxx. 27—30, "Behold the name of the Lord cometh from far, burning with anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with a sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye (the Jews) shall have a song, as in the night

* Zech xii. 10; xiii. 6: Ps. xxii. 16.

when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One o Israel." (This is the effect that the *Glory has upon his friends*.) "And the Lord shall cause his Glorious voice to be heard, and shall shew the lightning down of his arm, (what a perfect description of his Shechinah Glory!) with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones."

Moses says (Exodus xxiv. 17), "And the sight of the Glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

John says (see Rev. iv. 5), "And out of the throne proceeded lightnings and thunderings and voices."

Psalms xviii. 7—17: "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the *brightness that was before him* his thick clouds

passed; hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me."

David says: "When the Lord builds up Zion, he will appear in his Glory;"—and by this Glory I believe he will cleanse the sanctuary at the end of 2,300 days. "Judah was his sanctuary, and Israel his dominion," Psalm cxiv. 2; *and the road stands open before us to "bless Israel, and we shall be blessed; or curse him, and we shall be cursed."* For I believe every wind that blows will show and manifest God's providence in favour of his ancient people Israel. *Man's hand cannot stop it; their enemies will only work their own destruction, and prepare a net for their own feet.*

Another blessing in the establishment of Zion will be—one Lord, one Faith, and one Baptism. There will be no more sects and parties, divisions and subdivisions: for "thy watchmen shall lift up the voice; with the voice together shall

they sing: for they shall see eye to eye—*when the Lord shall bring again Zion.*” (Isaiah lii. 8.)

But the greatest blessing of all will be, that when this Glorious Ensign or Standard appears, it will be attended with that great sevenfold light which is the foundation and principle of every blessing and excellency in the coming kingdom. Thus it was with the Most Holy Place: it was not enlightened by the sun, nor by the candlestick, like the Holy Place, but by the Shechinah Glory—the very cause of the Light of God. Therefore Isaiah, in the 26th verse of the 30th chapter, before he describes in the 27th, “The name of the Lord coming from far, &c.” says, “Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”

This light, I believe, proceeds from the Shechinah Glory; for he dwells in it: and Isaiah says, (lx. 19,) “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy Glory.” How beautifully the Word of God harmonizes and corresponds!

Jesus says, “I am the light of the world.” (John viii. 12; ix. 5.) John says, “Behold the Lamb

of God, which taketh away the sin of the world !" (John i. 29.)

Behold this blessed and eternal principle of Light, from whence every blessing and beatitude flows—both in the spiritual and natural, both in the inward and outward worlds—for it is the Life of the outward Sun.

This principle of Light is the Centre of all goodness, and foundation and source of every virtue.

It is that "which enlightens every man that cometh into the world." (John i. 9.)

It is that which makes manifest the nature of darkness, and gives power and ascendancy over its offspring, sin.

He is indeed the True Light of this world : and not only the Light of this outward world, but the Light of the eternal world, which therefrom emanates, and penetrates these dark properties of matter that constitute this world, so far as they have a recipient to receive it.

This blessed Light is the foundation of all life, for it is this Light that gives all the sensibility to life ; therefore it is called in Scripture "the Light of Life." (John viii. 12.)

It is the foundation—Of all Knowledge : for it is only by this light that any thing is made manifest and discernible, so that it may be known ;—"For whatsoever doth make manifest, is light." (Eph. v. 13.)

Of all Invention : for knowledge is the foundation of invention.

Of all Perception : for by it and in it we can alone see and perceive.

Of all Discrimination : for it only shows us the difference between thing and thing.

Of all Discernment : for it is that alone in which we can discern.

It is this blessed Light which causes the diversity of the seven beautiful colours, as we see by the rays of light passing through a 'prism, or prismatic glass.

Of all aromatic plants, fragrant herbs, and the sweetness and deliciousness of ambrosial fruits and flowers,—these receive all their life from the heat,* and all their sweetness, fragrance and beauty from the meek, gentle light.

Look here, Infidels and Atheists—behold this Son of God, this Light of the world, that ye can both see and feel, acting within, without, and all around you.

This Light is the very heart and essence, the very essentiality and life, of the Son of God. This constitutes the Spirit of Jesus Christ and his Body, that rose or ascended above the darkness of this world—was the very nearest aggregation or compact that could possibly be formed

* Fire.

by the Light into a body, and this body only arose to its proper level or equilibrium, and therefore it arose above the darkness that necessarily constitutes the fallen bodies of this world, because it was the first born of the Sons of Light, and because it belonged to the regions of Light.

O glorious privilege! to behold thee, thou only "Living Child"—both as to spirit and body, of which Wisdom says, "Divide it not, but give it to its true mother." O! I shall soon see thee as God's King, sitting upon his holy hill of Zion, when Jerusalem will be the centre and joy of the whole earth; "when kings shall bring presents unto thee, because of the temple at Jerusalem." (Psalm lxxviii. 29.)

O! thou Pearl of great price—thou all-consuming sweet refining fire! Thou art indeed the Father and Creator of this Light, Life, Virtue, Wisdom, and Power!

Can this God be denied, when he can be seen operating in the heavens and in the earth?

Can weakness become effective and productive instead of power? Or can foolishness contrive, design, and adapt means to answer intended ends, instead of wisdom and understanding?

This Christ, who declares himself the Light of this world, is therefore properly called the Wisdom and Power of God.

Cast thy eye, O Infidel and Materialist, over

this vast universe—over the heavens, the earth, the seas, and the rivers of waters—yea, and over thyself, who art a microcosm of the whole concentrated,—view the wonderful formation, contrivance, relation, and adaptation of one part to the other, and of means to their intended ends,—and say, if thou canst, that they are not the production of a superior, extraordinary power;—if they are not, find an inferior or ordinary power that can produce them.

This thou canst not do; therefore they are the production of an all powerful understanding, wise influence, or spirit that is superior to thee. Thou must either own, or deny, the existing facts and works of a God made manifest to thy senses of seeing, feeling, tasting, smelling, and hearing; that

“ Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms on the trees;
Lives through all life, extends through all extent,
Spends undivided, operates, unspent.”

And the further the mind of man progresses in this light, he will see more light; for it is the way, the truth, and the light; for no way can be seen without it, nor any truth be made manifest, as truth, but by it, and no life sustained except with it. It is indeed the “Light of Life,” (see John i. 4.)

It was in the beginning of the world, therefore it was said in the beginning, “Let there be Light,

and there was Light;" and this very light made all things discernible and manifest, that before were invisible and indiscernible in darkness; and, O rapturous and delightful thought! this glorious Light is just now on the eve of breaking forth upon this fallen and self-distracted world; and the certain and inevitable consequence must be, that just in proportion as this blessed Light increases, it must banish and diminish its opposite darkness, with all that has proceeded from it,—which are the whole catalogue of human woes and miseries, and every thing that can hurt or destroy,—to their own level, limit, and repository.

This is the glorious blessing of the Shechinah or cloud of Glory to the righteous, for this Shechinah is an all-consuming, all-devouring fire; in this fire is a light, yea, a sevenfold light; in this light a paradise; in this paradise saints, angels; and among the angels, joy. But alas! alas! for the wicked; for they remain in the fire of their own principle—they cannot reach, they cannot live in the light—it blinds them.

"O! thou great Arbiter of Light and Life,
Nature's Immortal, Immaterial Sun;
Whose all-prolific Beam late call'd me forth
From darkness, teeming darkness; where I lay,
The worm's inferior, and beneath
The dust I tread on, high to bear my brow;
To drink the spirit of the golden day,
And triumph in existence; and could know
No motive but my bliss, and hast ordained

A rise in blessings, with the Patriarch's joy
Thy call I follow to the land unknown.
I trust in thee ; I know in whom I trust,
Or Life or Death are equal, neither weighs ;
All weight in this, O let me live to thee."

These blessings will all take place upon this world ere long, and blessed are they who have ears to hear, and a heart prepared to meet them with joy and peace, and to

" Behold the measure of the promise fill'd,
See Salem built, the labour of a God ;
Bright as the sun the sacred city shines ;
All kingdoms and all princes of the earth
Flock to her light ; the Glory of all lands
Flows into her ; unbounded is her joy,
And endless her increase. Thy rams are there,
Nabaioth, and the flocks of Kedar there ;
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves, pay tribute there :
Praise is in all her gates ; upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. Eastern Java there
Kneels with the native of the farthest west,
And Æthiopia spreads abroad her hand
And worships. Her report has travell'd forth
Into all lands. From every clime, they come
To see thy beauty, and to share thy joy,
O Zion ! an assembly such as earth saw never,
Such as heaven stoops down to see,
Thus heavenward all things tend, for all were once
Perfect, and all must be at length restor'd ;
So God as greatly purposed, who would else
In his dishonour'd work, himself endure
Dishonour, and be wrong without redress.
Haste then, and wheel away a shattered world,
Ye slow revolving seasons ! We would see

(A sight to which our eyes are strangers yet)
A world that does not dread and hate his laws,
And suffer for it is crime ; would learn how fair
The creature is that God pronounces good ;
How pleasant in itself, what pleases him.
The groans of nature in this nether world,
Which heaven has heard for ages, have an end
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp.
The time of rest, the promised Sabbath comes :
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world ; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest ;
For He whose car the winds are, and the clouds,
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy ; shall descend
Propitious, in his chariot, pav'd with love ;
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair.
O scenes surpassing fable, and yet true !
Scenes of accomplish'd bliss ! which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of that joy ?
Rivers of gladness water all the earth,
And clothe all climes in beauty ; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance ; and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd :
The various seasons woven into one,
And that one season an eternal spring ;
The garden fears no blight, and needs no fence,
For there is none to covet—all are full ;
The lion, and the leopard, and the bear,
Graze with the fearless flocks ; all bask at noon

Together, or all gamble in the shade
Of the same grove, and drink one common stream ;
Antipathies are none. No foe to man
Lurks in the serpent now ; the mother sees
And smiles to see her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place ;
The creeping pestilence is driv'n away,
The breath of heaven has chas'd it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not ; the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations, and all cry—
“ Worthy the Lamb, for he was slain for us ! ”
Come then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy. It was thine
By ancient covenant, ere nature's birth ;
And thou hast made it thine by purchase since,
And o'erpaid its value with thy blood.
Thy saints proclaim thee King, and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desir'd,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks :
The very spirit of the world is tir'd
Of its own taunting question, asked so long,—
“ Where is the promise of your Lord's approach ? ”

THE JEW

THE RECIPIENT OF THE GLORY OF GOD,

AND

BLESSING TO THE WHOLE EARTH.

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for *Israel my Glory*." (Isaiah xli. 13.)

"What advantage then hath the *Jew*? or what profit is there of circumcision? *Much every way: chiefly*, because that unto them were committed the *Oracles of God*." (Rom. iii. 1, 2.)

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth (i. e. belongs) the *adoption, and the glory*, and the covenants, and the giving of the Law, and the service of God, and the promises." (Rom. ix. 3, 4.)

"A Light to lighten the Gentiles, *and the Glory of my people Israel*." (Luke ii. 32.)

"And (Elohim) said, *By myself have I sworn*, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee: and in *thy seed shall all the nations of the earth be blessed*; because thou hast obeyed my voice." (Gen. xxii. 16, 18.)

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. xii. 3.)

"This people have I formed for myself: they shall shew forth my praise." (Isaiah xliii. 21.)

PART II.

THE Great and Almighty God, Creator and Supporter of the heavens and earth, and all things that are therein, had a right to *choose*, to *elect*, and *adopt* one people, as a recipient, to contain, preserve, and through whom to manifest his *Great Name* "*above all people upon the face of the whole earth.*" (Deut. vii. 6.) This people and recipient are the literal Jews — the lineal descendants of Abraham, Isaac, and Jacob.

That God must choose some recipient as a medium of communication is *self-evident*; for without this medium of communication his creatures must be left destitute of the knowledge of his power, wisdom, righteousness, holiness, and truth; indeed, without a knowledge of his divine attributes.

And as his creation necessarily includes all creatures, the inferior as well as the superior, and was intended to manifest all properties, natures, births, growth, and dispositions, and in which there could not be an equality,* or else there

* How ridiculous then for some weak-minded persons to accuse God of partiality because of inequality.

could be no diversity or difference manifested, which different lives, natures, and dispositions are necessary to constitute a world.

Then God's first object in creating this world, was a desire and design to manifestation ; all properties, natures, births, and dispositions were permitted and intended to burst forth into the wheel of time, and hence the great wrestling of Light with Darkness — Life with Death — Sin with Righteousness — and Time with Eternity — took place, until the superiority of Light and Truth should be for ever manifested and established over Darkness, Sin, and Error.

This was commenced by God's choosing and adopting a recipient for his great name in the person of Abraham, Isaac, and Jacob, the great primogenitors of the present literal *despised* Jew or Israelite.

Of these I say, God made an *election and adoption*, "choosing them to be a special people unto himself, above all people that are upon the face of the earth." "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. vii. 6.) And his written word is the only medium through which he has made known his will to his creatures. This appears self-evident from many of the declarations and prophecies

in the Old and New Testament, both *before and after they had transgressed* against him and broke his laws, commandments, and statutes. Although he assured them he would punish them severely, yet because of the oath and covenant that he made with their fathers Abraham, Isaac, and Jacob, he would still make them the medium of blessing to the whole habitable earth, until they should become a crown of glory, (being the only recipients of the Shechinah) and a royal diadem in the hand of their God.

It is all in vain (as the Millerites and other spiritualizers do,) to try to rob and wrest from the literal seed of Abraham these promises and blessings by a system of spiritualizing, and by sealing all the curses upon their heads; for we should never have had one spiritual blessing through this dispensation of the Gospel but by and through them—not even the Gospel itself, nor the blessing of civilization, which is dependant upon the Gospel—had not God preserved them as a medium through whom to manifest his Great Name, and the consequent blessings yet dependant upon his name, glory, and power.

And I am bold to declare that we shall never receive the many and vast precious blessings and promises which, it is declared, shall be poured upon this world at the time of the perfection of this gospel dispensation—“At the time of restitution

of all things which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 21,) but by and through them.

For to them belong not only the "Oracles," the "Adoption," (or election), the "Glory" (or Shechinah,) the "Covenants," (or testaments,) and the "giving of the law and the service of God;" but also the "*Promises*,"—mark, *the promises*,—not merely the promises which have already received their accomplishment, but also all those that are yet unaccomplished; for to them they belong, because the promises yet to be fulfilled are great blessings, these making God's promise good that he declared to Abraham: "That in thy seed shall all the nations of the earth be blessed; and thou shalt be a blessing."* (Gen xxii. 18; and xii. 2, 3.)

Paul the Apostle fully confirms this view, viz. "Now, if the fall of them (i. e. the Jews,) be the riches of the world, and the diminishing of them the riches of the Gentiles, (by the Gospel,) how much more their fulness?" (Rom. xi. 12.) What is their fulness? *The Shechinah, Jehovah Adonai's Glory, made visible and resting and abiding upon Israel as the proper recipients of this glory.*

* How necessary the warning which the Apostle gave to us Gentiles when the present dispensation first opened upon us; how much more necessary at the closing of this dispensation in order to be prepared for the next. (See Rom. xi. 18—20, 25.)

This Gospel dispensation is not a perfect dispensation in the light as a principle without the glory ; and it is only by this dispensation—that is, the Light dovetailing and expanding into the Glory—that this dispensation can ever be perfected, or the many prophecies concerning the literal Israel be fulfilled. And herein lies the *mystery* that the Apostle Paul would not have us ignorant of, that blindness (only) in part is happened to Israel, until the fulness of the Gentiles be come in ; and then all Israel shall thus be saved ; when they see the Angel of the Covenant (See Acts vii. 38, and Isaiah lxiii. 9,) Jesus Christ, coming, surrounded by the Glorious Cloud of the Shechinah.

The truth now lies just here. The Jews, when the Messiah (Jesus Christ) made his first appearance, were the only people of God, and had received the Law from God's own mouth ; but they stumbled at his first coming in humility, poverty, and suffering, and would not receive him, and are enemies for the Gospel and for our sakes. The tables are now turned. The Gentiles have received Jesus Christ in his first advent, in humiliation, but will not receive his second coming in glory, nor even admit the recalling of the Jews back to bear the Glory, and be the recipients of it.

At the time of the Saviour's first appearance,

the mystery consisted in the Gentiles becoming "fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." (See Eph. iii. 4—6.) This the Jews would not believe, not even when it was attested by a miracle. Now the mystery is reversed, and the Gentiles will not believe that the literal Jews are ever to be received into God's favour again at the second coming of the Messiah in the Shechinah Glory, when they will receive him, and see that it was their brother Joseph that they have sold into Egypt, and that "God did send him before them to preserve life." (Gen. xlv. 5.) But their brother Joseph (Christ) will be *King* over Egypt (this dark world,) in that day, as the figure beautifully represents, when he makes himself known to his brethren.

Paul seems fully and perfectly to have understood both mysteries when he says, (Rom. xi. 11), "As concerning the Gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes." Here are two different and very distinct characters, in which the Jews appear during this present Gospel dispensation. They are aliens, strangers, enemies, cast off from the privileges of the Gospel—blindness in part has happened to them—for our sakes. Their present dispersed, forlorn condition *is for our sakes* as well as for their own sins and trans-

gressions. The Apostle Paul makes this view of the subject quite clear, when he says, in the 11th verse of the same chapter, "I say then, have they (the Jews) stumbled, that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

O! how this view of God's infinite goodness and mercy and manner of procedure towards the Jews for our sakes, ought to change and alter the feelings of those blind, ignorant, and narrow-minded men, who affirm that there is no other dispensation for the Jew but the present Gospel dispensation; that they are all cast off in irretrievable ruin, and were made to stumble merely that they might perish and be destroyed. But this by no means answers the other character of the last clause of the verse,—"*As touching the election they are beloved for the fathers' sakes*; for the gifts and calling of God are without repentance." God made a covenant with Abraham, Isaac, and Jacob, and so loved them that he established it with them, not merely to them during their natural lives, but confirmed it, and command it to their posterity to a thousand generations; and allowing only thirty years to a generation, it cannot yet have expired, as 1000 times 30 would be 30,000 years, and 6,000 have not yet passed since the creation; and this covenant was made with him 1898 years

afterwards. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and will he not do it? or hath he spoken, and shall he not make it good?" (See Num. xxiii. 19.)

"Also the Strength of Israel will not lie, nor repent; for he is not a man, that he should repent." (1 Sam. xv. 19.)

But what light it casts upon this mystery! That God should have cast off one nation only for a time that he might bless the whole Gentile world, consisting of a multitude of nations—for this is what he certainly means when he says, "but rather through their fall, salvation is come unto the Gentiles." But how long? Only "*until*" the times of the Gentiles be fulfilled. Paul says, "Blindness *in part* is happened to Israel, *until* the fulness of the Gentiles be come in." Luke (xxi. 24,) says, "Jerusalem shall be trodden down *until* the times of the Gentiles be fulfilled." We must particularly mark the word "*until*," which cannot signify any thing else but a limit and end to this present dispensation to us Gentiles.

What, then, it may be asked, will become of the Gentiles at the end of this their Gospel dispensation? It is answered, those that are wise and faithful in this dispensation, and who know the day and time of their merciful visitation, will be

led and go forth by the light into and under Israel in the Shechinah Glory, when it is made manifest—those who are unfaithful and unwise, and have not given *good heed to the word of God and his prophets*, will not *know the day of their visitation*, neither where it ends, will be condemned and be cut off by the Shechinah Glory, when it comes as the Name (or Power) of the Lord from far, burning with anger, and the burden thereof heavy; his lips full of indignation, and his tongue as a devouring fire, &c. (See Isaiah xxx. 27—30.)

Those amongst the Gentiles who are unwise, and do not understand this mystery which Paul “would not that we should be ignorant of,” (Rom. xi. 25,) viz. that God hath chosen the literal Israel as the alone medium of manifestation of the Shechinah Glory—will oppose and fight against Israel, and will be cut off.

The Prophets are all of them so clear and plain, that God has chosen the Jew as the medium or recipient of his Glory, that to deny it evidently evinces our ignorance of their declarations.

I will, for the sake of those who have not carefully examined this subject, quote a few of their testimonies, viz.

Isaiah says, in xlvi. 12, 13: “Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be

far off, and my salvation shall not tarry; and I will place salvation in Zion *for Israel my Glory.*"

And in a succeeding chapter, (Is. xlviii. 11,) he says, "For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory to another." I will admit that before I studied this passage in its connection with the previous part of the chapter, I too hastily thought the words "I will not give my glory to another" had reference to another God; but if we read this verse in connection with the three preceding verses, it will satisfy any candid, honest mind that God had not reference to another God, but to another nation, or people, or recipient of his great name and glory. We will now begin with the 8th verse.

"Yea, *thou* heardest not; yea, *thou* knewest not; yea, from that time that *thine* ear was not opened: for I knew that *thou wouldst deal very treacherously*, and wast called a *transgressor* from the womb. For my name's sake I will defer mine anger, and *for my praise* will I refrain for *thee*, that I cut *thee* not off. Behold I have refined *thee*, but not with silver; I have chosen thee in the furnace of affliction."

Now I will appeal to any intelligent, candid mind, if the above words have not reference to

God's literal Israel as a recipient and medium of his glory, "for his name's sake" and "for his praise," and not to God himself? If this is granted, it is all I ask, and I will again quote the 11th verse and my point is established, and, I think, the mind and will of God obtained: "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory to another;" and the Scripture testimony is abundant to prove that God chose Israel as the recipient and medium as a people to put his Great Name* in, and Mount Zion at Jerusalem as the place for the people—not in its fallen, unredeemed, corrupt condition, but redeemed and purified, as the Word of God, by his prophet Isaiah (i. 27) declares: "Zion shall be *redeemed with judgment*, and her converts with righteousness;" but still it is the *same place* and the *same Zion* and Jerusalem.

Again, Paul, speaking of the literal Israel, and his kinsmen according to the flesh, says: "Who are Israelites; to whom pertaineth (or belongs) the adoption and the *glory*." (Rom. ix. 3, 4.)

And I think Paul has reference to this Glory in Rom. iii. 1, 2, under the word Oracle; for he gives the disciple of Christ every thing that could

* See 1 Sam. xii. 22; and Ezek. xxxvi. 22, 23.

possibly belong to him under this dispensation, saying, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29.) But, like a good workman, that needeth not be ashamed, he well knew that this dispensation did not end then. He knew that when Jesus said, "He only came to the lost sheep of the house of Israel," he had no reference to the Gentiles after the Gospel was handed to us by Peter through Cornelius. In fact, Jesus thus saying has reference only to the Jews before the Gospel was opened to the Gentiles; and so Paul's expression above mentioned only has reference to us Gentiles,* before the door of mercy is again opened to the Jews by the second coming of the Messiah. For Paul proceeds straight forward, and asks: "What advantage then hath the Jew, and what profit is there of circumcision?" He answers, "Much every way; chiefly, because that unto them were committed the oracles of God." Now this word "*oracles*" has reference to their being the immediate communicants of his Shechinah Glory from between the Cherubims upon the Mercy Seat; as Paul says,

* For Paul well knew the fulness of the Jew will be the greater riches of the world.

(Acts vii. 38), "Who received the lively oracles given to us." This word "oracles" is rendered, in Cruden's Concordance, by the Hebrew word Caphoreth, (see Exodus xxv. 18, 20, 22,) which covered the Mercy Seat by the glorious Shechinah, which was the Pillar of Cloud by day and Pillar of Fire by night, that covered the camp of the Israelites, and truly pertains and belongs to them, and to no other people, neither is it any where promised to the Gentile church under the Gospel, but through the literal Jew or Israelite at the winding up or fulness of this Gospel dispensation; therefore God asks this question through Moses, "For what nation* is there so great, who hath God *so nigh them* (ah! here is the meaning of the word "Caphoreth," the Oracles, which availeth the Jew "much every way,") as the Lord our God is in all things that we call upon him for?" (See Deut. iv. 7.)

And they having been chosen and set apart by God, and blessed by this oracle and testimony communicated to them through Moses, is the very reason assigned by God himself, that the Jews, as a "people, hath found grace in his sight," and were to be considered as his people, and were to be "separated as his people, from all the people that are upon the face of the earth;" and the very

* See 2nd Sam. vii. 23; and Psalms cxlvii. 19, 20.

reason for all this is, that to them were committed the Oracles, and belonged the Glory, as we may be more fully convinced by reading the thirty-third chapter of Exodus, 13th to 23rd verses, thus: "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may *know* thee, that I may find grace in thy sight; and *consider that this nation is thy people*. And he said, My presence (i. e. the Angel of My Presence, the Cloud of Glory,) shall go with thee, and I will give thee rest. And he said unto him, If thy *presence* go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? *is it not in that thou goest with us?* so shall we be separated, I and thy people, from all people that are upon the face of the earth." These last words correspond perfectly with the Apostle's words, that "the advantage of the Jew, and the profit of circumcision, is much every way." "And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, *shew me thy Glory*." Ah me! here Moses strikes again the highest chord on David's harp. "And he said, I will make *all my goodness* pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I

will shew mercy. And he said, Thou canst not see my face*: for there shall no man see me, and alive. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, *while my glory passeth by*, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

And I have not the least doubt that, as the calling of the Gentiles by this Gospel dispensation excited the jealousy of the Jews, so the calling in again of the Jews, and blessing them with the exceeding excellency of the Shechinah Glory, will provoke the jealousy of the Gentiles; and they will never brook it, nor humble themselves before it—but *they will have God to contend and fight against in that day, and not man, nor the poor, despised, forlorn Jew, who is now a by-word and reproach amongst all nations.*

It will all be in vain in that day, to quote the many abstract and particular blessings promised to the Gentiles, or spiritual Israel, as they call themselves, "when the fulness of the Gentiles is come in." This dispensation is good in its day but its end is Glory, and not merely Light; and the very Light of this dispensation will in cease

* "Face of God" is the fullest manifestation and discovery of God's character to man; and this is the Shechinah Glory.

the Glory, as Paul says in 2 Cor. vii. But if the ministration of death, written and engraven in stone, was glorious, so that the childern of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away—how shall not the ministration of the *Spirit* be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed the Glory.

For even that which was made glorious had no glory in this respect, by reason of the Glory that excelleth; for if that which is done away was glorious, much more that which remaineth is glorious.

And here is the *great and astounding mystery to us Gentiles*, that the Jew is to be the administrator of Glory, of the ministration of the Spirit, in the first place; as Paul says, “Who has made *us* able ministers of the New Testament—not of the letter but of the spirit;” and *he* was a Jew, and if he had not been a Jew he could not have been one of the ministers of this Glory of the New Testament, seeing God had confirmed his promise by an oath, and “called out of heaven the second time,” and swore by himself (and he could swear by none greater,) that “because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless

thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (See Gen. xxii. 11—19.) And here is the succession and unbroken line of blessing: first, Abraham; second, Jesus Christ; thirdly and lastly, the Jew. The Jew in Jesus Christ, and Jesus Christ in the Jew. And here the first is now last, and soon the last will be first; for "salvation is of the Jew." And this at once clears up who the younger son is, mentioned in the 15th chapter of Luke, 11th verse, who obtained from his father his "portion of goods, but who went into a *far country*, and *there* wasted his substance with riotous living." Admitting this younger son to be the literal Jew, all is clear and plain, as is corroborated in the birth of Esau and Jacob, without being forced to the necessity of that mystical and spiritualizing interpretation of making out the elder son to be the flesh, or Esau, and the younger son to be the spirit, or the spiritual birth, Isaac.* This last interpretation must be far

* The absurdity of this interpretation will at once appear, if we only look at the 31st verse of the 15th of Luke; for the father, addressing the eldest son, (i. e. flesh), says, "Son, thou art ever with me, and all that I have is thine." Now will any one say, the flesh is always with God? or all that God has belongs to the flesh? this would indeed be strange and revolting doctrine.

from satisfactory to any candid mind who will take the pains to read carefully the 15th chapter of Luke in connection with the 25th chapter of Genesis, and 25th verse; and I think the whole will yet be made plain to the astonishment of Esau, (i. e. the Gentiles,) upon the younger brother's return to his father's house; for they will be "much offended, and *will not come in*, when the fatted calf is killed," and the *best robe* of the Shechinah Glory is put upon him.

Who will say in that day, when out of the glorious Shechinah the Lord sends out voices, and lightnings, and thunderings, and hail-stones, and all-devouring fire, "What doest thou?" Yea, before the day was, I am he; and there is none other that can deliver out of my hand: I will work, and who shall let it?" (or, as the margin reads, "turn it back.") See Isaiah xliii. 21, "This people have I formed for myself; they shall shew forth my praise." And this explains the prophecy of aged Simeon, by the Holy Ghost: "A light to lighten the Gentiles, and the *Glory* of my people Israel," (Luke ii. 32); and this aged saint did not stop here, but says, "Behold this child is set for the *fall* and *rising again* of many in Israel." But mark, it is the fall first; and then, and not till then, the rising again. *Israel must have fallen once*, or else there would be no pro-

priety in saying, the "*rising again* of many in Israel; and for a sign which shall be spoken against." Take care how you speak against this *sign*. I have identified, in my remarks on the Shechinah, the standard and ensign mentioned in the Old Testament, with the sign mentioned in Matthew xxiv. 30. Take great care how you speak against this sign for your own sakes.

Thus saith Zechariah concerning this sign or ensign, ix. 13—17: "When I have bent Judah for me, filled the bow with Ephraim, (i. e. the ten tribes,) and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (children of Judah and of Zion) *as the sword of a mighty man*. And the Lord shall be seen over them, (in the Shechinah Glory,) and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, (the seventh and last trump,) and shall go forth with whirlwinds of the south. The Lord of hosts shall *defend them*; and they shall *devour*, and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and

how great is his beauty! corn shall make the young men cheerful, and new wine the maids."

" That glorious day is drawing nigh,
When Zion's light shall come ;
She shall arise and shine on high,
Far brighter than the Sun.

The north and south their sons resign,
And earth's foundations bend ;
A bride adorned, Jerusalem,
All glorious shall descend.

When Zion's bleeding, conqu'ring King,
Shall Sin and Death destroy,
The morning stars shall join and sing,
And Zion shout for joy."

Isaiah declares (lxii. 3), " And thou shalt be a *crown of glory* and a royal diadem in the hand of thy God." We well know what these would be upon the head and in the hand of an earthly monarch ; and take heed how you spiritualize these things away by saying they are only figurative or allegorical, and thus apply them to this present christian dispensation or church ; for by so doing, ye will prepare a snare for your own feet. " Now therefore be ye not mockers, lest your *bands be made strong* : for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. For the Lord shall rise up as in mount Perazim,* he shall be wroth as in the

* 2 Sam. v. 20.

valley of Gibeon,* that he may do his work, his strange work ; and bring to pass his act, his strange act. Give ye ear, and hear my voice ; hearken, and hear my speech." (Isa. xxviii. 22, 23, 21.) And one thing ought to convince us that these predictions will be as literally fulfilled as they were spoken, and that is, that every prophecy hitherto, or thus far, has been literally fulfilled, as I have shown in my forth-coming work upon " Prediction and Prophecy Fulfilled." But a very *strange* thing has taken place among modern Christians, and in modern Christians, and that is, to spiritualize the prophecies all away, or test their truth by the New Testament. Jesus and his Apostles constantly referred to the testimony and writings of the prophets and the Old Testament, not only to prove his Messiahship, but to prove all they said and taught. But now it is reversed, and Christians prove the Old Testament true from the New, when it has certainly never been once doubted by Christians that the Old Testament was true, and consequently the impropriety of spiritualizing it all away. But now Satan is transformed into an angel of light, and nothing he dreads so much as the literal fulfilment of prophecy ; for well he knows that no sooner are they fulfilled, than his kingdom is for ever broken and destroyed.

* Josh. x. 10 ; and 1st Chron. xiv. 16.

There are so many plain and clear prophecies that have no reference to the present suffering dispensation of the Christian ; that have no reference whatever to this age of bloodshed and war,—of toil, labour, and pain—of the antipathy and hatred that exists among the brutes,—of the dispersion and captivity of God's literal Israel. No, there are glorious and blessed promises, which are the life and food of the Christian's faith and hope ; and blessed be God ! neither Satan, nor Satan's agents, can ever, by all their subtlety, artifice, and cunning, deprive God's dear children of them—for they are " Christians' and Christiana's shield" and coat of armour, whereby they are and will be able to quench the fiery darts of the wicked one ; and these believe and know there is beyond this present dispensation* another, and far better, not only in state and condition, but in place and literality, which all the spiritualizers and German Neologists can never destroy. And then there will be a fulfilment of God's written word to every jot and tittle. There will be no more Christian suffering—no more war and bloodshed—no more toil, labour, and pain—no more hatred, cruelty, and antipathy amongst the irrational animals — but the "lion will lie down with the

* "The future dispensation," expressly mentioned by the Apostle Paul," (Eph. i. 10,) and called "The Dispensation of the fulness of times."

lamb, (literally,) and the leopard with the kid." There will be a literal resurrection of the saints, and they will "live and reign with Christ a thousand years." (see Rev. xx.) Jesus Christ will make his second personal appearance in the same Body in which he ascended; and the literal Jew, the descendant of Abraham, Isaac, and Jacob, will be converted as the Apostle Paul was, by the brightness of his epiphany, and be brought back to their own land—"Zion and Jerusalem" (Isa. xxx. 19) will be the recipient of the glory of God; they will be a crown of glory in the hand of their God. And then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, before his ancients gloriously, (or, as the margin more plainly expresses, the Shechinah Glory), there shall be "Glory before his Ancients," *visibly and literally.*

The truth is, "It is the day of the Lord's vengeance, and the *year of recompense* for the controversy of Zion," and it will be for this controversy of Zion that the judgment or punishment of all nations will take place. In Zech. i. 14, 15, God declares, "*I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased* with the heathen that are at ease; for I was but a little displeased, and they have helped forward the affliction." Obad. 10, 12, 15: "For

thy violence against thy brother Jacob (speaking of Esau, and we are Esau,) shame shall cover thee, and thou shalt be cut off for ever. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. For the day of the Lord is near upon all the heathen: *as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*" Isa. xlvii. 6, 11, says: "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou heavily laid the yoke. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; and thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know."

Isa. li. 17, 22, 23: "Awake, awake, stand up; O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling; and wrung them out. Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; *thou shalt no more drink it again:* but I will put

it in the hand of *them that afflict thee*; which have said to thy soul, Bow down, that *we* may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

How perfectly every word of the above prophecies, descriptive of the distressed state and condition of the literal Israel, has been fulfilled to the very letter! And why all the other Prophecies in relation to their restoration and exceeding blessedness, shall not be as literally accomplished, I cannot conceive.

I am fully aware, that all the power and force of every word of God, of every divine prediction, may be evaded, and rendered entirely ineffective, by saying and believing they are all figurative expressions, or allegorical; or if none of these will do to invalidate them, then some other sense must be found out, some system of spiritualizing, or some hidden, deep, mysterious meaning—any thing but the plain, literal, simple language, in which God has spoken to his accountable creatures, and the only language in which he has made his mind and will known to them—the language in which the Bible has been written, and which declares, that "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," (Matt. vii. 24); and so they have been, and will be, wrested to their own destruction, by not taking God upon his own word, as we take each other in

the plainest, most literal, and obvious manner; and this is, and has ever been, the hardest to poor, proud, fallen nature, because it is the simplest, the easiest, and the plainest, and consequently the only one sense in which our fallen and proud natures cannot cover and deceive others, by disguise, deception, and serpentine subtlety. So we find in the primitive ages of Christianity, every word and prophecy was understood and practised in its plain literal acceptance, unless expressed comparatively or figuratively—of this we have sufficient and abundant proof in the Scriptures of Truth themselves. But as soon as poor, fallen, condemned, proud human nature got the ascendancy, and desired to live in this condemned nature, and hide its life and character; then God's word was viewed as a figure of speech, or an allegory. In short, it has traversed the whole territory or ground of hidden sense and feeling, until John, the Divine, speaks plainly, and tells us its real character, and reveals it by calling it the *Mystery of Iniquity*, which even in Paul's day began to work. This is self-evident, for things the plainest and most simple are the very furthest removed from *mystery and deception*; and thus it has gone on, until almost every thing has been spiritualized; yea, even the Resurrection and the personal coming of Jesus Christ, (for we are filled with the dregs of German Neology); and the most

precious Book of Daniel, and the Book of Revelation no less so, have all (as they say) been fulfilled, as well as the 24th chapter of Matthew at the destruction of Jerusalem; and so we have gone forward and transgressed, and no wonder, therefore, that God has addressed us in Zech. viii. 6—13, in relation to the final restoration and establishment of the Jews in their own land, in these remarkable words, “If it be marvellous in the eyes of the remnant of this people in these days, shall it be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they *shall dwell in the midst of Jerusalem*: and they shall be my people, and I will be their God, in truth and in righteousness . . . And it shall come to pass, that as *ye were a curse among the heathen, O house of Judah, and house of Israel*, so will I save you, *and ye shall be a blessing*; fear not, but let your hands be strong.” Indeed, the whole chapter ought to be quoted at full length, and also the 2nd chapter of the same Prophet; and it must be particularly observed, in reading the 5th verse of this chapter, where the Lord saith, “I will be unto her a *wall* of fire round about, and the Glory in the midst of her,” that the glorious Shechinah was never manifested in the Second Temple, as the Jews themselves assert, nor ever has been

since; but it must be in that temple described in Ezekiel. So let us all be very careful to believe, accept, and tremble at the Word of the Lord in its plainest and most obvious sense, remembering that "Heaven and earth shall pass away before *one jot or tittle of God's word shall fail.*" And let us, moreover, be careful, very careful, how we despise or maltreat God's ancient covenant people, the Jews; for God hath declared, that "He that toucheth you, toucheth the apple of his eye." (Zech. ii. 8.) I would here, by way of caution and warning, introduce a little dialogue between a Humming Bird and a Butterfly. It is as follows:

"A humming bird one day, upon seeing a very beautiful and variegated butterfly, felt very desirous of forming an acquaintance with it, and made known the desire he had of enjoying the butterfly's society. The butterfly replied, 'I cannot think of such a thing, as you quite despised and slighted me the other day.' 'O!' said the humming bird, 'it is not possible that I ever despised or slighted such a beautiful and charming creature as you are.' The butterfly replied, 'O! I was a poor despised caterpillar (i. e. worm) then.'" So now, the Jew, i. e. Jacob, is a poor, dolesome, despised worm among the Gentiles. Their present situation and condition are weakness, degeneration, and debi-

lity; but when the Shechinah Glory of God covers them, surrounds, adorns, and beautifies them, we shall realize the moral of the fable of the Humming Bird and Butterfly: and the following beautiful predictions and prophecies will have their accomplishment, and be fully understood by the Gentiles.

“The sons of all them that afflicted thee shall *come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet*; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been *forsaken and hated*, so that no man went through thee, *I will make thee an eternal excellency, a joy of many generations.*” What glorious and blessed promises these would appear to us if we would *believe and take them just as they are written*. “Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of Kings: and thou shalt know that I am thy Redeemer, the Mighty One of Jacob.” (Isa. lx. 14—16.) And again, lxi. 5—7, 9: “And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vinedressers. But *ye shall be named the Priests of the Lord: men shall call you the Ministers of our God*; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye *shall have double*; and for con-

fusion they shall rejoice in their portion : therefore in their land they shall possess the double : everlasting joy shall be unto them. . . . And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the *seed which the Lord hath blessed.*"

Jeremiah xxxiii. 9, confirms this, and says, " And it shall be to me a name of joy, a praise and an honour before all nations of the earth, (Judah and Israel,) *which hear all the good that I do unto them : and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it,*" or them.

" Zion, I love the blessed Mountain ;
Zion, I love the blessed hill ;
I will wash me in thy fountain,
O yea, that I will.
How enlivening are thy beams,
How refreshing are thy streams ;
How soothing is thy air,
And thy Virginia, O ! how fair."

Oh ! how my soul watches every change in the East, and the news from thence by every arrival. Now the signs of the times declare the Fig-Tree (i. e. the Jews, see Jeremiah xxiv. in proof of this,) has begun to blossom, although his branch is yet tender, *declaring " the summer is nigh, even at the door."* See Matt. xxiv. 32, 33. Yea, I hail every change in their favour with a

pæan of joy and rejoicing,—believing with St. Paul, (willing to let others differ from me, as they please,) “Now if the fall of them (i. e. Jews) be the riches of the (Gentile) world, and the diminishing of them the riches of Gentiles (by the Gospel,) *how much more their fulness?*” And almost every man of common sense must see and feel, upon a moment’s serious reflection, that *unless God manifests himself in some extraordinary and supernatural manner*, so that we may see which Church he owns among the many hundred claimants and aspirants, we must be left in the dark as to which is the only *right one*; for they all claim to be the one only true church, and we will do so, until things wax worse and worse, if possible, and Babylon rage more and more with her thousands of confused tongues and voices. But I believe and know that the Great and Mighty God of Abraham, Isaac, and Jacob, will very soon settle the contest by the visible manifestation of his Shechinah or Glory over his beloved literal Israel, as he declares he will do in Isaiah lxvi. 18—21: “For I know their works and their thoughts: *it shall come, that I will gather all nations and tongues; and they shall come and see my Glory. And I will set a sign*” (or Ensign or Shechinah) “among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to

the isles afar off, that have not heard my fame,
*neither have seen my glory ; and they shall declare
my glory among the Gentiles.* And they shall bring
(because of this glorious Shechinah) all your
brethren as an offering unto the Lord out of all
nations upon horses, and in chariots, and in litters,
and upon mules, and upon swift beasts, to my
holy mountain Jerusalem, saith the Lord, as the
children of Israel bring an offering in a clean
vessel into the house of the Lord."

" But who shall see that glorious day ?

When, thron'd on Zion's brow,
The Lord shall rend that veil away,
Which blinds the nations now ;

When earth no more beneath the fear
Of his rebuke shall lie,
And pain shall cease, and ev'ry tear
Be wiped from every eye.

Then Judah, thou no more shalt mourn
Beneath the heathen's chain ;
Thy days of splendour shall return,
And all be new again."

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P R A Y E R

USED BY THE REFORMED JEWS IN ENGLAND.

(Extracted from the Prayer-Book of the Reformed Jews.)

“ O ! SOUND the *Great Cornet* to announce our Freedom ; *raise thy Banner (Ensign or Shechinah)* to collect our *Captives* ; and gather us speedily together from the four corners of the Earth, unto our own Land. Blessed art thou, O Lord, who gatherest together the outcasts of thy people Israel.”

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THE SHECHINAH,

OR

GOD'S GLORY MADE VISIBLE : OR THE SIGN OF THE SON OF MAN IN HEAVEN.

“ Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ? ” (Matt. xxiv. 3.)

“ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” (Isaiah xi. 10, 12.)

“ TELL us, when shall these things be ? and what shall be the *sign* of thy coming, and of the end of the world ? ” (Matthew xxiv. 3.)

At this very important period of time, when the Master's footsteps are heard, as it were at the very door ; and the solemn cry, “ Behold the Bridegroom cometh ; go ye out to meet him,” (Matt. xxv. 6), is heard through the length and breadth of the land ; it is all-important that every student of prophecy “ that trembleth at his word,” the Word of the Lord, should know and understand the order of events that are to take place before the coming of the Son of man himself.

That the *sign*, and the thing signified by the *sign*, cannot be the same, must appear evident at a moment's consideration.

Many have supposed that the train of events, and awful visitations predicted in the 24th chapter of Matthew, constitute the "*Sign* of the coming of the Son of man." But this cannot be so; because after the Saviour informed his disciples that all these things should take place and come to pass, down to the twenty-ninth verse, he says, "*Immediately after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the *sign* of the Son of man in heaven: and then shall all the tribes of the earth mourn, (after the Sign, mark!) and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Now, after having fully established the point, that the Sign cannot be the thing signified, and that the sign of the coming of the Son of man is not the coming of the Son of man himself; I shall endeavour to show what I conceive this Sign to be, and what is meant in Scripture when the word Sign is used.

In the first place, I shall remark, that what is called a "*Standard* and *Ensign*" in the Old Testament, is the same as that which is called Sign in the New Testament. The Hebrew word **דגל** or

standard, is rendered in the Septuagint by the Greek word *σημειον*, which is the word in the New Testament translated in our version "Sign," or the "Sign of the coming of the Son of man."

We have now identified the words Standard and Ensign, in the Old, with the Sign in the New Testament, as one and the same thing; and I think, if we further compare the many passages where standard is mentioned in the prophets, with each other, and with the word Sign, mentioned in the 24th of Matthew, above alluded to, we shall come to the conclusion, that it is the Glorious Cloud, the Shechinah, or God's Glory made visible by the Pillar of a Cloud by day, and the Pillar of Fire by night.

It is very important that we should have a knowledge and understanding of the nature and time of this Sign, and glorious precursor of "the coming of the Son of man;" and therefore Isaiah says, "All ye inhabitants of the world, and dwellers on the earth, *see ye, when he lifteth up an ensign on the mountains*; and when he bloweth a trumpet, hear ye." (Isa. xviii. 3.) The eleventh chapter of Isaiah, vers. 10—12, is so clear and complete in identifying this Glory-Cloud, which is the habitation of Jesus Christ, "the angel"* of the Covenant, with the Sign or Ensign,

* See Acts vii. 38.

or Shechinah, that I think all must admit it to be conclusive. Isaiah says: "And in that day there shall be a root of Jesse, which shall stand for an *ensign* of the people; *to it shall the Gentiles seek*: and his rest shall be glorious (or, as the margin reads, *shall be glory*). And it shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people (the ten tribes) which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an *ensign* (the Shechinah) for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These verses teach us five things:—

1. That this branch is most certainly Jesus Christ, who is a "rod out of the stem of Jesse, and a branch out of his roots." (See verse 1—4.)

2. That this very Jesus Christ is to be the "Ensign (Shechinah) to stand for the people." (See Isaiah xviii. 3.)

3. That this Ensign in its rest is to be Glory, or the Glorious Cloud.

4. That the Lord is to set his hand the *second time* to recover the remnant of his people, when he lifteth up this *ensign* on the mountains.

5. That by this Ensign, or Pillar of Cloud, the attention of the nations is to be arrested, the outcasts of Israel assembled, and the dispersed of Judah gathered together from the four corners of the earth." And when the Gentiles see this glorious Shechinah manifested upon Israel, they will pour into their lap all their honour and riches; as Isaiah beautifully predicts: "And the Gentiles shall come to thy light, and kings to the *brightness of thy rising*. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.* The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring *gold and incense*; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on my altar, *and I will glorify the house of my Glory.* Who are *these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me,* and the ships of *Tarshish* *

* If England is Tarshish, America must be the young lions of Tarshish.

(*England*) first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Then all spiritualizers will see and wonder with great amazement, and be confounded; and they will understand these words of the 46th chapter of Isaiah, ver. 13, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in *Zion for Israel my glory*;" for his glory will visibly surround his literal Israel.

We shall then know that it is the final and last sign that will be given of the coming of the Son of man, and of the end of the world; for by this cloud will he "gather his elect from the four winds" (Matthew xxiv. 31) of heaven unto Jerusalem. It is called under the Old Testament the Angel of his Presence; for confirmation of this, see Exodus xxiii. 20, 21: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my *name* is in him." We may see, by comparing these two verses with Exodus xiv. 19, who this Angel of God is: "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud went

from before their face, and stood behind them." In these verses the angel of God, and the Shechinah, or pillar of cloud and of fire, are identical; and it is this that, throughout Scripture, is called the "Glory of the Lord," the "Glory of God," and "the Glory," and "His Glory:" see Num. xx. 16; and Ex. xxiv. 18: "And the Glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the Glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

This Ensign, or Sign, or Shechinah Glory, is *first set up* at Jerusalem; it will not be seen by any but the Jews, for "Behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his Glory shall be seen upon thee," (Isa. lx. 2;) and this is said at the very time, as we learn from the 20th verse of the previous chapter, when the Redeemer comes to Zion, and unto them that turn from transgression in Jacob, *then* it is said to Zion at Jerusalem, "Arise, shine; for thy light is come, and the *glory* of the Lord is risen upon thee:" and at this very time; "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his Glory shall be seen upon thee." But further, Paul confirms this view, that

the Glory alone pertaineth to Israel, when, after giving to us Gentiles all that can possibly be attained by this dispensation, he says, Romans ii. 28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Here is the perfection (as far as it can go, without the Glory) of this intermediate Gospel dispensation without the Jew: but Paul proceeds, and asks, "What advantage then hath the Jew? or what profit is there of circumcision?" Mark the reply; "*Much every way*; (not merely *this way*, or *that way*, but "*much every way*;"") chiefly, because that unto them were committed the oracles of God." (Rom. iii. 1, 2.) "Who are Israelites; to them pertaineth the adoption, and the *Glory*, and the covenants, (or testaments), and the giving of the law, and the service of God, and the promises." (Rom. ix. 4.) And this is the reason; because to the Jew, and to the Jew only, belong all these privileges and gifts above any and every Gentile, because of the adoption, viz. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a *special* people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor

choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would *keep the oath* which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." (Deut. vii. 6, 7, 8.) Here then is the adoption that *pertains* to the Jews above all people.

Now, as the adoption pertains to that people only, so does the Glory, or Shechinah, belong to them only; and in this particular are they *much better every way*. This dispensation is described as "a light to lighten the Gentiles," but the one to come is to be "*the glory of my people Israel*." (See Luke ii. 32.) By the mouth of the Holy Ghost, glory is predicated upon light—glory is light, in its full blaze. The Gentiles never had the Glory or Shechinah, neither was it ever promised them, but through that medium, viz. the Jew, to whom it belongs and pertains, as Paul declares, and which makes them better "*much every way*." And so with respect to the covenants of the Old and New Testaments: we received them through the medium of the Jew, and the Jew alone. And so with respect to "the giving of the Law, and the service of God," viz. all the prophets and the promises: we have never received one promise but through the

Jew, and never will; every promise must come through him first; to him they belong, "for in thee shall be a blessing;" "and all the nations of the earth shall be blessed in him." (Gen. xviii. 18).

The promises, then, of the coming glory, and the coming of the Son of man, must come through and by them. The conversion of St. Paul is a proof of this; for as Paul heard the voice and saw the appearance of our Lord, whilst none of the bystanders did; so the Jews will see the Shechinah Glory, and appearance of our Lord for their conversion, which no other people will see at first. This was fully and exactly the case on their coming out of Egypt; as it is said, "And it was a cloud and darkness to them, (i. e. to the Egyptians,) but it gave light by night to these, (i. e. the Israelites,) so that the one came not near the other all the night." (Exod. xiv. 19.) And the Lord has declared, at the time when he shall gather them out from all nations, and bring them back to their own land, that "*according to the days of thy coming out of the land of Egypt will I show unto him marvellous things.*" (Micah vii. 15.) So that we have every reason to regard *the Jew*, and now to get under their shadow at the winding up of this dispensation; for, as Hosea says, "They that dwell under his shadow (Israel) shall return; they shall revive as the corn, and grow (or blossom) as the vine: the scent thereof shall be as the wine of

Lebanon. *Who is wise, and he shall understand these things? prudent, and he shall know them?* for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." (Hosea xiv. 7, 9.) And this is to be at a time, as is declared in the 5th and 6th verses of the same chapter, when "I (the Lord) will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

3rdly.—The third important reason is, that the Shechinah Glory will be a refuge, an "hiding place from the wind, and covert from the tempest" and storm, during "1260 days," or "three and a half years," or "forty and two months" of the terrible reign of the beast, or man of sin, which will constitute the most awful tribulation, even the "time of trouble such as never was since there was a nation." (Dan. xi. 1, and Matt. xxi. 21.)

In proof of this, in Psalm xlviii. 3, it is declared, "God is known in her (Mount Zion's) palaces *for a refuge.*" But how? If we turn to the testimony of the prophet Isaiah, xxx. 27—30, we read thus: "Behold, the *name* of the Lord (the Shechinah) cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a *devouring fire*: and his breath, as an overflowing stream,

shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a *bridle in the jaws of the people, causing them to err*. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his *glorious voice* to be heard, (the margin reads, 'the glory of his voice'; that is, the Shechinah, as we may perceive from what follows:) and shall shew the *lightning down of his arm*, (or power,) with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." How perfectly this agrees with Exodus xxiv. 17, "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the sight of the children of Israel." We may now rest well satisfied that this is the Shechinah Glory described in the ninth verse of the thirty-first chapter, where we shall see that this glory is for a refuge, a covert from the storm of the terrible one, and a hiding place. "And he shall pass over to his stronghold for fear (alluding to the 'Assyrian,' or Man of Sin,) and his princes shall be afraid of the *Ensign*, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem. Behold a king shall reign in righteousness, and princes shall rule in judgment. And

a man (Jesus Christ, the Angel of God's presence, dwelling in the Shechinah, between the Cherubims,) shall be as a hiding place from the wind, and a *covert* from the tempest; as rivers of water in a dry place, as the *shadow* of a *great rock* in a weary land." (Isa. xxxi. 9; xxxii. 1, 2.)

We will now turn back to the fourth chapter, 4th, 5th, and 6th verses, of the same prophet, where we read: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: *for upon all the Glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.*"

Ah me! how plain is it that this Shechinah Glory is the flaming fire mentioned by Paul in the first chapter of his 2nd Epistle to the Thessalonians, 7th and 8th verses, "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, *in flaming fire* taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished

with everlasting destruction from the presence of the Lord, and from the Glory (Shechinah) of his power." "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee." Psalms l. 16, 17.)

Alas! alas! to the wicked who desire the day of the Lord, for unto them it is said, (Amos v. 18—20,) "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand upon the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (Matt. iii. 1.)

But who shall stand when he appeareth? "*His eyes are as a flame of fire*; and his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters." (Rev. i. 14, 15.)

Mal. iii. 2, again asks: "But who may abide the day of his coming? and who shall stand when he appeareth? for *he* is like a *refiner's fire*, and like *fuller's soap*."

Isaiah says, xxxiii. 14—18, 20: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who *among us shall dwell with the*

devouring fire? (the Shechinah Glory) who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him: his waters shall be sure. *Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.* Thine heart shall meditate terror. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of her cords thereof be broken. But there the glorious Lord will be unto us as a place of broad rivers and streams; wherein shall go no galley with oars, neither gallant ship pass thereby."

Concerning the man of sin, called in the Scriptures "The Assyrian," the Lord hath said, "He shall not come into this city (Zion or Jerusalem,) nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. For I will defend this city to save it for mine own sake, and for my servant David's sake." Then the angel of the Lord (the Shechinah) went forth, and smote

in the camp of the Assyrians one hundred and fourscore and five thousand: and when they arose (i. e. the children of Israel) early in the morning, behold, they were all dead corpses." (Isaiah xxxvii. 33, 35, 36.) I am sensible that this is an historical relation of what has really transpired; but I am fully of the same mind with some of our best expositors, that it is a double prophecy, like many others which we find in the Prophets, that had in that day a partial fulfilment, and will have a complete fulfilment at the coming of our Blessed Lord. This is evident from the whole chapter, and also from the tenth chapter of Isaiah, 10—12, where we read of God having "performed his *whole* work upon mount Zion and in Jerusalem, by punishing the stout heart of the king of Assyria by the Shechinah. Thus, therefore, shall the Lord, the Lord of hosts, send among his fat ones a leanness; and *under his Glory* he shall kindle a *burning like the burning of a fire*. And the *Light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and briers in one day*." No one surely will say that this has had its fulfilment; but it certainly will in connection with what is plainly declared by the other inspired writers.

Some improperly identify the Mystery of Iniquity with the Man of Sin. The Mystery of Iniquity was already at work in the Apostle's day; but

the Man of Sin was not. The latter is mentioned as the *last precursor and sign* of the coming of our Blessed Lord, and is given as a special warning to the Thessalonians (ii. 3); therefore he could not yet have appeared in the Apostle's day, but was to appear just before the Lord's coming, and "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." This, therefore, I think is the order in which coming events will develop themselves :

1. The manifestation of a personal Antichrist for 1260 days, or three and a half years. (See Rev. xii. 3.)

2. The great tribulation during his reign.

3. The Shechinah (surrounding our Saviour), which destroys the Man of Sin by the spirit of his mouth, and by the brightness of his coming.

4. Then his personal manifestation. When the Man of Sin appears or arises, *we may then know where we are in respect to time*; for it will be just 1260 literal days, or three and a half years, to the coming of the Shechinah,—this "all-consuming, all-devouring⁷ fire," which will destroy him when he and the false prophet will be cast alive in the burning lake. Under this ensign the children of Israel will be gathered as the caphoreth; and it will expiate pardon, and cover them, for it is their mercy seat; it will be light to them, but darkness to the Egyptians, as it ever has been.

"Glorious things of thee are spoken,
Zion, *City of our God* ;
He whose word can not be broken,
Formed thee for his own abode.

On the rock of ages founded,
What can shake thy sure repose ?
With the power of God surrounded,
Thou may'st smile at all thy foes.

Round each habitation hov'ring,
See the cloud and fire appear,
For a glory and a covering,
Showing that the Lord is here.

Blessed inhabitants of Zion,
Wash'd in the Redeemer's blood !
Jesus, whom their souls rely on,
Makes them Kings and Priests to God."

THREE

DISTINCT ADMINISTRATIONS,

UNDER

THIS PRESENT GOSPEL DISPENSATION.

MUCH difficulty and apparent contradiction have occurred to the honest inquirer and Bible-student, and ever will involve him in doubt and confusion, until he discover that there are three distinct administrations under the Gospel; and that by improperly applying what was said under the one, to what belongs only to another, is the cause of the present confusion and contradiction in understanding the declarations, prophecies, and promises of the living and only true God to the sons and daughters of men.

I have therefore arranged the three Administrations, with the declarations, prophecies, and promises applicable to each, in parallel columns; the corresponding figures 1, &c. are for the purpose of more clearly shewing the contrast between them.

<i>1st Administration.</i>	<i>2nd Administration.</i>	<i>3rd Administration.</i>
1.	1.	1.
Christ's first coming in Body, and born of the Virgin; being the 1st dispensation alone to the Jews—beginning his first preaching at Jerusalem,	Christ's administration of the Spirit; being an administration of judgment to the Jews, but mercy to the Gentiles.	Christ's coming in Body the second time; being an administration of judgment to the Gentiles, but mercy to the Jews;

108 THREE DISTINCT ADMINISTRATIONS

1st Administration.	2nd Administration.	3rd Administration.
<p>until his crucifixion, and destruction of Jerusalem, when he said, "Behold, your house is left unto you desolate," (Matt. xxiii. 38.)</p> <p>This is a time of mercy and partial reception of the Jews—"He came to his own, and his own received him not." (John i. 11.)</p>	<p>2.</p> <p>This began at the conversion of Cornelius, when the Gospel was handed over to him by Peter, and will last until the fulness of the Gentiles come in.</p>	<p>2</p> <p>This begins when he comes in Glory and majesty—when Jerusalem shall no longer be trodden down of the Gentiles, but when she shall become the centre and joy of the whole earth.</p>
	<p>3.</p> <p>This administration is "a Light to lighten the Gentiles." (Luke ii. 32.)</p>	<p>3.</p> <p>This administration is "the Glory of my people Israel." (Luke ii. 32.)</p>
<p>4.</p> <p>During this period he only came to the "lost sheep of the house of Israel," and told his disciples not to go "in the way of the Gentiles." (Matt. x. 5, 6.)</p> <p>This administration lasted until the Jews crucified him, and until the Gospel was handed by Peter through the house of Cornelius to the Gentiles.</p>	<p>4.</p> <p>This is the administration, when he is not a Jew who is one outwardly, but he is a Jew who is one inwardly; whose circumcision is of the heart, and not of the flesh. (Rom. ii. 29.)</p>	<p>4.</p> <p>This is the time when, as Paul declares, the Jews are much better "every way," (Rom. iii. 12,) because to them belongs the Glory—the Shechinah, or Jehovah's Glory, is made visible in the sight of all men. "I, saith the Lord, shall be unto her a wall of fire, and the Glory in the midst of her." (Zech. ii. 5.)</p>
<p>5.</p> <p>This is an administration of Christ as a Prophet to the Jewish people. "A Prophet shall the Lord your God rise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts iii. 22.)</p> <p>This is an administration when the "kingdom of heaven was only at hand." (Matt. iv. 17.)</p> <p>When this administration to the Jews was</p>	<p>5.</p> <p>This is an administration of Christ as a Priest unto the Gentiles. "Thou art a Priest after the order of Melchisedec," (Heb. v. 5,)—when there only exists an invisible King—an invisible kingdom, and its subjects are not visibly known.</p>	<p>5.</p> <p>This is an administration of Christ as King—when there is a visible kingdom, a visible subjects—and visible subjects—"when the kingdom and the greatness of the kingdom under the whole heaven shall be given into the hands of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations serve and obey him." (Dan. vii. 27.)</p>

1st Administration. 2nd Administration. 3rd Administration.

ended, the kingdom of heaven was taken from those who rejected Christ, and was given to a people bringing forth the fruit thereof."

Those of this administration who rejected Christ, "were of their father the devil," whose works they did, and denied their relation to and descent from faithful Abraham.

6.

This is the time during which the principles of the Gospel are only secretly and invisibly at work; or when the invisible kingdom is like only to a "little leaven hid in three measures of meal."

7.

This is an administration when the invisible kingdom only exists in spiritual principles and properties, and is not embodied.

8.

This is the time when the "tares and wheat grow together."

9.

This is an administration only in principle, and the kingdom at hand, and we are taught to pray,—"Thy kingdom come." *Future.*

10.

This is an administration of suffering under Daniel's 4th Gentile monarchy, and Daniel's 6th kingdom of the Stone has not yet appeared.

11.

In this administration he appears in great sus-

7.

This is an administration when the kingdom of heaven does not merely exist in spiritual and invisible properties, but is embodied and visibly made manifest.

8.

This is the time when, at the end of the age or *Aion*, the tares are separated from the wheat.

9.

This is the administration when the kingdom of heaven is come. *Present.*

10.

This is an administration when Daniel's 4th Gentile monarchy is ground to powder; and its place can no more be found; when his fifth kingdom, namely, the Stone, fills the whole earth.

11.

In this administration he appears as the Lion of

110 THREE DISTINCT ADMINISTRATIONS

1st Administration.

2nd Administration.

3rd Administration.

vity and meekness, long-suffering and merciful, to the Gentiles. And when "if ye be Christ's then are you Abraham's seed, and heirs according to the promise." (Gal. iii. 29.)

12.

In this administration it is the circumcision, that is, the literal Jew, who *shall* be saved by Faith, and the uncircumcised through Faith. (Rom. iii. 30.)

13.

During this administration True Worship is not confined to this mountain, (Samaria), nor yet to Jerusalem; but they that worship the Father, worship him in spirit and in truth, (John iv. 4): it only consists in state, and not in place.

During this administration, "From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered and a pure offering." (Mal. i. 11.)

14.

During this administration, "every creature of God is good, and nothing to be refused if it be received with thanksgiving." (1 Tim. iv. 4.)

15.

During this administra-

the tribe of Judah coming from Bozra, travelling in the greatness of his strength, "to take vengeance upon the Gentiles.

12.

In this administration the circumcision (the literal Jew) is saved by the coming of Messiah as their Deliverer, "For the deliverer shall come out of Zion and turn ungodliness from Jacob; and this shall be my covenant with them, when I take away their sins." (Rom. xi.)

13.

During this administration true worship will embrace Place, and State too, for it will be confined to Mount Zion and Jerusalem: "For it shall come to pass in the *last days* that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." (Mic. iv. 10; Isa. ii. 2.)

14.

During this administration, or at the time of its being introduced, "The Lord will come with fire and with chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, and they that sanctify themselves and purify themselves behind one green tree in the midst, eating *swine's flesh*, &c., shall be consumed together, saith the Lord." (Isa. lxvi. 15-17.)

15.

At the beginning of

UNDER THE GOSPEL DISPENSATION. 111

1st Administration.

2nd Administration.

3rd Administration.

tion, he has come in great
suavity, meekness, and
long-suffering, as the
Lamb of God.

16.

During this administra-
tion sacrifices cannot be
restored, because they
have respect to place,
and to the Temple at
Mount Zion and Jeruse-
lem, which now lieth
waste and desolate.

17.

During this administra-
tion the Feast of Taber-
nacles and the Feast of
Purim are to be observed
by the Jews, because it
is commanded them that
it shall be a "statute for
ever in your generation."

18.

During this administra-
tion the 7th Day Sabbath
must be kept both by
Jews and Christians,
because it is not a *Legal*,
but *Paradistical* com-
mandment, and *has never*
been changed nor ab-
rogated; and because it
is "the Sabbath (not of
the Jews only, but) of
the Lord thy God." God
did *commence the week*
on the first day, and not
on Monday the second
day, "for the evening
and the morning were
the first day."—(See
Gen. 15.) It is absurd to
destroy the type before
the antitype comes.

this administration he
comes in the Devouring
Fire as the Shechinah,
and tramples the wine-
press of his fury, as the
Lion of the tribe of Judah.

16.

During this administra-
tion sacrifices will be
restored and observed by
the children of Israel,
for when the Temple is
rebuilt at Mount Zion
and Jerusalem, the place
that sacrifices have re-
spect to will be again
established. (See Jer.
xxxiii. 17, 18; Ezek. xvi.
19, 24.)

17.

During this administra-
tion the Feasts will be re-
stored; the Feast of First
Fruits, and especially the
Feast of Tabernacles.
(See Zech. xiv. 16.)

18.

During this administra-
tion the antitype and
substance of the Sabbath,
having come, there will
be no necessity of any
longer keeping the type,
or one day only as a Sab-
bath, because the se-
venth day—the seventh
thousandth year of the
Lord—will be one *conti-*
nual Sabbath, and then
will be fulfilled what Paul
referred to in the former
administration, as fol-
lows: "For if Jesus had
given them rest, then
would he not afterward
have spoken of *another*
day. There remaineth
therefore a *rest for the*
people of God." (See
Heb. iv. 8, 9.)

During this administra-
tion the former Covenant
will be abrogated. Be-
hold, the days come, saith
the Lord, that I will

112 THREE DISTINCT ADMINISTRATIONS.

<i>1st Administration.</i>	<i>2nd Administration.</i>	<i>3rd Administration.</i>
	<p data-bbox="518 439 559 470">19.</p> <p data-bbox="424 470 652 715">During this administration circumcision is to be observed by every Jewish proselyte, by virtue of the Covenant made with their fathers; by virtue of which covenant they are "never as a nation to be reckoned with the nations," but are to inherit the land and the Glorious Sechinah, and to have the pre-eminence above every Gentile.</p>	<p data-bbox="652 266 870 470">make a "<i>new</i> Covenant with the House of Israel, and the House of Judah." (Heb. viii. 8; Jer. xxxi. 31--40.) This new Covenant is distinct, and is in no wise applicable to the New Testament: for it is to be made with the house of Israel and the house of Judah.</p>

THE
CHRONOLOGY OF DANIEL'S 2300 DAYS,
OR YEARS.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." (Prov. xxv. 2.)

"And hast made us unto our God *kings* and priests: and we shall reign on the earth." (Rev. v. 10.)

"It is the greatest wisdom to know times and seasons."

"AND he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times....And he shall confirm the covenant with many for one week:

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and in the *midst of the week* he shall cause the sacrifice and the oblation to cease." (Daniel viii. 14; ix. 24, 25, 27.)

The greatest and highest mark of wisdom in chronology, is the discovery in *dating back* from our present Anno Domini 1844 to the Crucifixion. For if there is any dependence on the correctness of our present chronology, A.D. 1844, if we date back $1810\frac{1}{2}$ years, it must bring us back to the crucifixion of Jesus Christ, provided he was $33\frac{1}{2}$ of age years when cut off, (of which there cannot be the least doubt.)

This undoubtedly will bring us to the middle of Daniel's last week of the 490, which would be in the year $486\frac{1}{2}$, "from the going forth of the commandment to restore and build Jerusalem."

We have, beyond doubt, established the crucifixion of the Messiah, by dating back $1810\frac{1}{2}$ years, and forward from the going forth of the commandment to the middle of the last week $486\frac{1}{2}$; here we can set up *one stake for certain*, that is, the cutting off of the Messiah.

Now let us prove this. If we add $1810\frac{1}{2}$ years to $486\frac{1}{2}$, we have 2297 years, which is three years short of 2300 days or years, when the sanctuary is to be cleansed, and which will bring us to 1847; or take $486\frac{1}{2}$ from 2300, we have $1813\frac{1}{2}$ —just $3\frac{1}{2}$ more than back to his crucifixion, $1810\frac{1}{2}$, which will bring us again to 1847.

Or again : Luke says, iii. 23, " And Jesus himself began to be about* thirty years of age." He ministered $3\frac{1}{2}$ years, and was cut off or crucified in the midst of the week, or in the midst of the last seven years of the 70 weeks, or 490 years. Thirty-three and a half years are therefore to be taken from the 486 $\frac{1}{2}$ years, which leaves 453 from the going forth of the commandment to the birth of Christ, or first of the Christian era, which, being taken from 2300, leaves us the year 1847.

N.B. If the pronoun "*He*," mentioned in the 9th chapter of Daniel, 27th verse, does not refer to the Messiah, but to the Prince of the Romans, Titus, who, it appears from Tacitus' Annals, xxv. 23—31, confirmed a covenant with many, (viz. Parthians, Medes, and Armenians,) for one week, or in the one week, and who caused the sacrifice or daily oblation to cease in the midst of the week—then of course the above calculation falls to the ground.

But if, as Daniel says, " After three score and two weeks shall Messiah be cut off," (Dan. ix. 26;) if he was cut off *precisely* at the end of 62 weeks

* By referring to this passage in our Polyglott Bibles, we shall find the margin headed A.D. 26; so that the four years mentioned in the margin, corresponding to the first verse of the second chapter of Matthew, are added, which make Christ just thirty years old when he was anointed by the Holy Ghost and began to preach, or 33 $\frac{1}{2}$ when he was crucified.

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or years, the calculation will stand thus: 62 weeks of years are 434 years; now we have established the crucifixion 1810 $\frac{1}{2}$ years back, (if our chronology be correct,) add 434 years to 1810 $\frac{1}{2}$, and we make 2244 $\frac{1}{2}$ years, which requires 55 $\frac{1}{2}$ years yet to come, and will bring us to the year A.D. 1899 before the 2300 days or years are up, when the sanctuary is to be cleansed.

But if "from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince" is just 7 weeks and three score and two weeks, (Dan. ix. 25,) 69 weeks of years are exactly 483 years; take the Messiah's age, 33 $\frac{1}{2}$ years, from 483 years or 69 weeks, and we have 449 $\frac{1}{2}$ years; add 449 $\frac{1}{2}$ years to 1843 $\frac{1}{2}$, we have 2293, exactly 7 years short of the 2300 days when the sanctuary is to be cleansed, and which will bring us to about A.D. 1850, just seven years to come.

I have now examined the different views taken by all those who have paid the deepest attention to the prophetic or sacred numbers. I have examined the *midst* of the last week of the 490, viz. the 486 $\frac{1}{2}$ years. I have examined the "three score and two weeks," when Daniel says "the Messiah shall be cut off," (Dan. ix. 26,) and I have examined the 69 weeks. I am still inclined to believe it will take place about the year 1847.

It is clear to my mind that we can never arrive

at the truth of the expiration of time given in Daniel's prophetic numbers by *external evidence*, or by calculation from *external historical** facts.

We must obtain some *clue from the internal wording of the vision itself*. In proof of this, I would here mention, that among those chronologists that are thought the wisest and best, there is a difference of above 1400 years; they stand thus; as given by Mr. Cuninghame in his recent work on Chronology:—

“ Jewish,	5862
Samaritan,	6103
Septuagint,	6998
Greek Bible,	7098 (in the Vatican.)
Cuninghame,	7321.”

Now we may well despair of ever coming at the truth of chronology upon this ground, as there exists between the Jewish chronology of 5862 and Cuninghame's of 7321, a difference of 1459 years.

But there appears, from *internal evidence*—that is, from the wording of Daniel's second vision, given in the ninth chapter—great certainty of our arriving at the truth *by dating back from the time there given, when Messiah was cut off*, which I have noticed in the first page of this “Chronology.”

There appears great wisdom in *dating back to*

* This is what I call external evidence.

the cutting off of the Messiah, if there is any truth in the present Anno Domini.

We can certainly then arrive at one point—the cutting off of the Messiah; and *from dating back again, from the midst of the last week, find out the very year the commandment went forth to restore and build Jerusalem*; and this has been a sore and long-contested point.

Now that *the vision* of the ninth chapter is one with the eighth, we cannot doubt; for the angel expressly declares in the ninth chapter, twenty third verse, “*Therefore understand the matter, and consider the vision;*” and *there is no other vision that has ever yet been pointed out that I have seen, nor can be, I think, but that of the eighth chapter*, of the 2300 days; and this will bring it to about the year 1847.

And this is the time mentioned by that blessed and devoted servant of our Lord Jesus Christ, Joseph Wolff; and he is one of *that nation* of whom God declares, “*Ye are my witnesses*,” (Isa. xliii. 10); the truth therefore must first come from the mouth of a Jew, and not a Gentile.

THE
PLACE FOR THE MANIFESTATION OF
THE GLORY AND KINGDOM.

I HAVE been repeatedly asked, whether I thought there would be any particular *place* where the Glory would, in a more particular and eminent degree, be manifested; and where the everlasting Kingdom would be set up? I have invariably answered, I did; because the Word of God clearly taught and testified it would be in mount Zion and Jerusalem. I make no reference now to the invisible principles which are so often called the Kingdom in the abstract, but the *place* where these principles and virtues will be embodied and made visible.

1. In relation to the *place* where the Glory is to appear. "For I, saith the Lord, will be unto her a wall of fire round about, and *will be the Glory in the midst of her.*" (Zec. ii. 5.)

"In that day will I make the governors of Judah like an hearth of fire among the wood, and like a

torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: *and Jerusalem shall be inhabited again in her own place, even in Jerusalem.*" (Zech. xii. 6.)

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee it shall come, even the *first dominion; the kingdom shall come to the daughter of Jerusalem.*" (Micah iv. 8.) In the verse immediately preceding this, it is said, "And the *Lord shall reign over them in mount Zion* from henceforth, even for ever." Jeremiah iii. 17, says: "At that time they shall *call Jerusalem the throne of the Lord*; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imaginations of their evil heart."

Now these texts prove four things, viz.:

1. That the Glory is to be manifested in the midst of Jerusalem; for, "I, saith the Lord, will be the Glory in the midst of her," i. e. Jerusalem, (see the preceding verse).

2. That "*Jerusalem is to be inhabited again in her own place, even in Jerusalem.*"

3. That the "*first dominion, the Kingdom, shall come to the daughter of Jerusalem,*" and that at a time when "*the Lord shall reign over them in mount Zion from henceforth, even for ever,*" so this cannot be fulfilled yet.

4. That at that "time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it."

Will any one then say, God only requires us to be pure in heart, and state or condition; and that his everlasting Kingdom has nothing to do with *place*: and that one *place* is as good or no better than another? It is true that during this intermediate Gospel dispensation, "neither in this mountain, nor yet at Jerusalem, are men to worship the Father, for they that worship him must worship him "in spirit and in truth." (John iv. 21, 23.) But in that dispensation into which this is about opening they will also worship him in spirit and in truth: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*" (Isaiah ii. 2, 3.) Here then *place* is required by God; and *place* inclusive of Gospel state, and not state exclusive of *place*, as it is now during the present dispensation. And how very reasonable it is, that all the holy state and condition of this

dispensation should take possession of redeemed holy place which is promised us in the next dispensation—when the new heaven and new earth—when our redeemed bodies—when Mount Zion and Jerusalem shall all be redeemed by judgment and burning.

There is a general sentiment pervading the minds of nearly all those who are looking for the second coming of our Lord and Saviour Jesus Christ, that when the Glory is made manifest, it will be seen *alike in its display all over the habitable globe at one and the same time*; but I think this arises from want of a thorough and critical examination of the sacred record.

Isaiah lix. 20, says: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob:" and at this very period of time it is said, "Arise, shine; for thy light is come, and the Glory of the Lord is risen upon thee." And mark, *at this very time*, when the Redeemer comes to Zion to turn ungodliness from Jacob, and his *Glory* is risen upon Zion, it is said, "For, behold, *darkness shall cover the earth, and gross darkness the people*: but the Lord shall arise upon thee, and his *Glory* shall be seen upon thee." (Isa. lx. 1, 2.) I am aware, John, the Divine, in Rev. i. 7, says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him;" but we must remember

this epistle is written and limited to the seven churches in Asia, and not to all the world; nor is it written merely as descriptive of the seven distinct states of the Christian churches—but “John to the seven churches in Asia;” and certainly Divine Wisdom knew best how to word and apply it.

Please particularly to observe, that I am now writing of *place, inclusive of state*, and not merely *state, exclusive of place*. The last is a very great and common error, attaching to nearly all evangelicals and spiritualizers I have met with: they see the present hidden, invisible principles and virtues of this intermediate administration of the Gospel, and blend them with the embodiment of these principles and virtues, and improperly call them the Kingdom itself, which is to succeed this dispensation or administration.

These present hidden principles and virtues of this dispensation of state are only a preparation, or preparatory state, until the Kingdom is embodied and made visible in a substance redeemed and purified by fire. See “The Three Administrations under the Gospel Dispensation,” page 109, under the numbers 7—7.

But to return to the point now under consideration—the establishment of the Kingdom and Glory in Mount Zion in Jerusalem as the only place for these invisible principles and virtues to be included in a visible kingdom. Joel says,

(ii. 32,) "for in Mount Zion, and *in Jerusalem*, shall be deliverance, as the Lord hath said."

Obadiah, 17th verse, says, "But upon mount Zion shall be deliverance, and *there* shall be holiness."

Now will any one be so kind as to inform me, what manner of use can there be in using such language, in *particularizing place* by the mouth of both these prophets, when deliverance is to be all over the world, without respect to any *place* at all.

I must confess I cannot see the propriety of using any such language. Isaiah xxv. 6—10, declares definitely the place where all the blessings promised are to be, and where the hand or glory of the Lord is to rest. "And *in this mountain* shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy *in this mountain* the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we

will be glad and rejoice in his salvation. For in *this mountain* shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill."

Again, to return to Jeremiah iii. 17, where he declares, "At that time they shall call Jerusalem the throne of the Lord;" certainly, wherever the throne of Adonai, Jehovah, is set up, there will be manifested, in a most pre-eminent manner, the Glory, beauty, strength and excellency of the kingdom. We should think it strange, and absurd to an alarming extent, if the glory and excellency of the throne of the kingdom of Great Britain was eclipsed by all other *places* exceeding the glory, beauty, and riches of the *place* of the throne of the kingdom; consequently the *place* of the throne of his feet in mount Zion, in Jerusalem, is to be superlatively Glorious and excellent.

If I could only have honestly believed and entertained the thought, consistent with my light and conviction, that the fullest degree of the glory of the coming kingdom might have been possessed in state without any connection with *place*, I might have still remained at home in my ceiled house, with a beloved and virtuous wife and lovely family. Great and precious were the many privileges that I enjoyed there, and I feel most sensibly the deprivation of them; but the light and conviction of God's precious promises, in reference to the

return of the Jews and the setting up his everlasting kingdom at mount Zion and Jerusalem, became so great, taken in connection with the signs of the times, that I could no longer remain at home; therefore I have forsaken houses, brethren, sisters, mother, wife, children, and lands, for the kingdom of God's sake. (See Luke xviii. 29, and Matthew xix. 28.) Not the abstract principles and virtues of the kingdom, most certainly; these I could possess in my heart by my own fireside; but the visible kingdom of God, now about being set up—as declared by all the prophets and apostles—in Mount Zion and Jerusalem, (see Dan. vii.) I am spending my time, talents, labour, and money in offering protection* and assistance to that Israel now despised, rejected by men, and trodden down; but who will soon be a "*Crown of Glory* in the hand of the Lord, and a *Royal Diadem* in the hand of thy God. Thou shalt no more be termed *Forsaken*, neither shall thy *land* any more be termed *Desolate*: (this being termed *Forsaken* and *Desolate* cannot in any sense apply to the state and condition of the present Christian Church during this dispensation) but thou shalt be called Hephzi-bah, and thy *land* Beulah (i. e. married): for the Lord delighteth in

* This was my only motive in going to Washington, and applying for the Consulship of Jerusalem and Syria, without reward or salary.

thee, and thy *land* shall be married." Mark, *land married*, not spirit. "For as a young man marieth a virgin, so shall thy sons marry thee: and *as the bridegroom rejoiceth over the bride*"—(How is this? most certainly as a bride! Ah! here we descry the bride, the holy city, new Jerusalem, coming down from God *prepared as a bride* adorned for her husband: Rev. xxi. 2.) "She is the *only one* of her mother, the choice one of her that bare her," (Cant. vi. 9). But to return to Isaiah. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he *establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more;*" (consequently this promise, *I will no more*, was not fulfilled at the Babylonish captivity)—give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for that which thou hast laboured:" for Jerusalem's corn and wine has been, and is now, meat and drink for their enemies ever since the Babylonish captivity; and, therefore, when God will *no more do this*, has yet to be fulfilled.

Now we must remember the Abrahamic covenant, under which there is righteousness through circumcision by faith (see Rom. iii. 30)—through

grace, by promise through Isaac—was also the hope of the righteous, namely, Heavenly Glory, being given 430 years before the law, could not make the promise of God of none effect; but God gave this promise *by grace, through Isaac, the promised seed*: that through the hand of one mediator, Jesus Christ, *a Jew, the promise should be fulfilled upon the Jew*, that the inheritance (of the Land, and the Glory, or Glorious Shechinah) be not of the law, but of promise, God giving it to Abraham through the righteousness of faith by promise. (See Gal. iii. 17, 18, 20.)

This doctrine as to *place* is in no wise to hold a separate and distinct position from state and condition on the one hand, neither on the other is state and condition to hold a separate and distinct position, as if the one had nothing to do with the other; no, verily, for *place* is and was intended to contain, and be a recipient for, state; this world is now fallen *place*, and contains fallen and corrupt bodies.

In the next dispensation and order of things—that is, “in the dispensation of the fulness of times,” when he shall “gather together all things in Christ, both which are in heaven, and which are in earth” (Eph. i. 10),—*place* will be redeemed—matter will be redeemed—bodies will be redeemed—and spirits will be redeemed; and evil spirits, and evil corrupt fallen bodies, will be for

ever excluded from the new heavens and new earth.

This, Abraham and all the ancient Saints and Worthies saw by faith; and they also saw where their inheritance and treasure was, and *where* they were to possess the *redeemed* kingdom and city; and this is the reason they all “looked for that city, whose maker and builder is God;” and this is the reason they left all, and went to mount Zion and Jerusalem; and this is the reason it is called the Land of Promise; for Paul (Heb. xi. 13, 14) says, “These all died in faith, *not having received the promises*”—and certainly, if they went to heaven, they received the promises,—“but having seen them afar off, and were persuaded of them, and embraced them, and confessed *they were strangers and pilgrims* on the earth. For they that say such things declare plainly that they seek a country.” Therefore not having received the promises, but still seeking a country and kingdom to be manifested on this earth where they will reign as kings and priests, where they were afflicted, and where they suffered; this they well knew, and therefore where their treasure was, there was their heart also; but they received not their treasure on this earth, but persecution, fire, sword, and torture; and this is the reason Abraham, and all the worthies, went out into a *place*, Jerusalem, “which he should after receive as an inheritance;”

and he went out, not knowing whither he went, for God had "prepared for them a city." (Heb. xi. 16.) "For they that say such things, declare plainly that they seek a country." (Heb. xi. 14.) For truly, if they had been *mindful* of that country *from whence they came out*, they might have had an opportunity to have returned. (ver. 16.) But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Now is there any rational, intelligent mind that will say a sane person will do an act, unless he is prepared first in mind and state to put in practice that act? If there is, why do our courts of justice punish a criminal for committing an act? And this is the reason the saints and worthies were most certainly in a prepared or preparatory state before they left that country from whence they came out; for if they had been *mindful* of that country from whence they came out, they might have had opportunity to have returned. So we see the true Gospel is the same precisely in spirit and practice in every age and generation.

An objection has arisen in the minds of many in confining the place of resurrection to mount Zion and Jerusalem, from these words of the Apostle Paul, 1 Thess. iv. 16, 17: "For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” Now most certainly there is not one word said of the place *where* the resurrection or deliverance will take place, it is only the *what* that is declared shall take place—but not one word said about the place *where*. Obadiah and Joel have told us *where* (upon Mount Zion and in Jerusalem) shall be deliverance—here the *place where* is clearly asserted; and if our Blessed Lord is at his second coming to stand with “his feet in that day upon the mount of Olives,” (see Zech. xiv. 4,) and if we are to be caught up to meet him in the clouds, it ends all difficulty as to the *place where*; for it must take place where he is, if we are to meet him. Other difficulties often arise in the mind of the honest inquirer for want of considering, that, during nearly a century,* the Mother Church at Jerusalem continued to consist of converted Jews, and not less than fifteen circumcised prelates, including St. James, occupied the episcopal chair: and the first converts to Christianity were all Jews—for the Saviour strictly com-

* See John Oxlee's Letter to the Bishop of Canterbury.

manded his disciples to "begin at Jerusalem," and "not to go in the way of the Gentiles." Marcus* was the first uncircumcised bishop; and Ælia was erected as a centre of union upon the ruins of the Holy City; and the church immediately underwent a change, assimilating herself to the forms and construction of other Eastern churches; and the spurious canon of the Old Testament then began to be received by the church, and new difficulties were thrown in the way of the Jewish convert. We can now see the impropriety of applying what was said only to Jewish converts; for to them belonged the priority and pre-eminence in the Christian dispensation; and most certainly if they who first embraced it continued faithful from the first, they must continue in a state of advance beyond all who should afterward set out; because the path of a Christian is one of continual progression; therefore those who commence a Christian walk centuries before others, must continue in advance (if faithful). I mention these facts, because I find many Christians even at this day claiming the priority and pre-eminence over all the first Jewish converts or church. This might be received as claiming some degree of truth, if there were none of the first Jewish converts who proved faithful; but as there were some as faithful as ever have

* See Euseb. Eccles. Hist. Lib. xiv. chap. 6.

lived since, we ought for ever to shut our mouth on the point of priority and ascendancy in the Christian church: "To the Jew first, and then (also) to the Greek," (Rom i. 16; ii. 9, 10); and this is spoken by Paul in reference particularly to the precedence in the order of the believing Jew in receiving the gospel of the power of God unto salvation; and also of his receiving first the Glory. Let us then be no longer "wise in our own conceits," or we will be ignorant of this mystery. (Rom. xi. 25.) Can we then, or can any, feel justified in rejecting so great a weight of inspired testimony in reference to Glory being manifested only on mount Zion and Jerusalem, and the Jew being the recipient of it? if this is not the case, why is it said by Isa. lxvi. 19, that when he sets his Sign, or Glory, among them, he "will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, *that have not heard my fame, neither have seen my Glory*; and *they shall declare my Glory (my Shechinah) among the Gentiles.*" Now this last clause of the verse shews at once that the Glory is not to be universal, or manifested all over the world at the same time; for it plainly declares, that they "*have not heard my fame, neither have seen my Glory, and they shall declare my Glory among the Gentiles.*" Now what manner of use can there be of declaring to the Gentiles what

is seen all around them, and already visible to all eyes?

Again, we are assured by Isaiah xi. 10, 11, that "in that day there shall be a root of Jesse (Jesus Christ in his Shechinah Glory; this we cannot doubt of, if we read the preceding verses of the same chapter) which shall stand for an *ensign* to the people; to it shall the Gentiles seek: and his rest shall be Glorious;" or I would prefer the marginal reading; "his rest shall be *Glory*." Here it plainly declares, that, instead of the Glory coming to the Gentiles, to it shall the Gentiles seek. For what? doubtless for illumination and instruction. "And he shall set up an *ensign* (i. e. Shechinah) for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." Here the whole mystery is disclosed at once of the design and use of this Sign, Ensign, or Shechinah; it is, that the Gentiles may seek to it for light and instruction, *where* it will be manifested *at mount Zion and Jerusalem*; and it is to "assemble the outcasts of Israel and dispersed of Judah from the four corners of the earth." This at once reveals the design of the Divine Will to our world in the following words: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he *lifteth up an Ensign*, (i. e. the Glory) on the mountains of Israel; and when he bloweth a trumpet,

hear ye;" and this, because it is manifested some where distant from where the Gentiles dwell. Oh the great and most important consequences that are attendant upon us Gentiles in knowing this; and it has fallen to my lot to warn the Gentiles of the near approach of this Glory, and the effect of it upon this world;—this name of the Lord travelling "from far, burning with anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire." O this all-devouring fire—"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings." (Isa. xxxiii. 14.) "He that walketh righteously, and speaketh uprightly." Now God has positively declared, "that he that blesseth thee shall be blessed;" and what more blessed work can we be found engaged in at the time that this Glory visits the earth, than in assisting his ancient covenant people in getting home to their own land to meet it, (the Glory), where alone it is to be manifested—"insomuch as ye have done it to one of the least of these *my brethren*, ye have done it unto me;" yea, even a cup of cold water. How much more, if we act in faith, and colonize Israel to meet the great things promised them. England, with all her faults, has certainly hitherto been generally most prominent among the nations in 'great and good deeds; she has been a kind of pioneer

in almost every good work with which God has blessed our world; shall she then be behind in furthering this greatest and most glorious of all blessings—this last *but best* of all the gifts of God to man—this Shechinah Glory, promised to the Jew; and through the Jew, a fulness of blessing and goodness to the whole habitable world—this will be the Jew's fulness, "how much more their fulness?" Yes, England has yet noble and benevolent sons and daughters within her borders—sons and daughters that would be glad and rejoice in being found co-operators with God in this great work in colonizing the Jews in their own land, to be ready to enjoy the great and precious promise made to them by the great and mighty God of Jacob, *that cannot lie*, unless he destroys his own attribute of truth. He has said, "He that blesseth shall be blessed, and he that curseth thee shall be cursed;" and he has also declared, "Thou shalt arise, and have mercy upon Zion; for the *time* to favour *her*, *yea*, the *set time* is come,"—and this is given as the only reason and proof of the set time, *yea*, the set time having come. "For thy servants take pleasure in her stones, and favour the dust thereof," (Psa. cii. 13, 14). And some of his real servants are beginning to take pleasure in her; and this is a full proof of their being his real servants, because they know his will, having his Spirit, and are found active in his work.

PILGRIM'S CHAUNT.

"Though Nature's strength decay,
 And earth and hell withstand,
 To Zion's bounds I bend my way
 At thy command.
 The wat'ry deep I pass,
 With Jesus in my view,
 And through the howling wilderness
 My way pursue.

The land by faith I see,
 With peace and plenty blest,
 A land of sacred liberty,
 And endless rest.
 There milk and honey flow,
 And oil and wine abound,
 And trees of life for ever grow,
 With mercy crowned.

There dwells the Lord our King,
 The Lord our righteousness,
 Triumphant o'er the world and sin,
 The Prince of Peace.
 On Zion's sacred height
 His kingdom shall remain,
 And Glorious with his Saints in Light,
 For ever, ever reign.

He'll keep his own secure,
 He'll guard them by his side,
 Array in garments white and pure,
 His spotless Bride.
 In groves of living joys,
 With streams of living bliss,
 With all the fruits of Paradise,
 He still supplies.

The God of Abraham praise,
At whose supreme command
From earth I rise, and seek his joys
At thy right hand.
I all on earth forsake,
Its wisdom, wealth, and power,
And him my only portion make,
My Shield and Tower.

The God of Abraham praise,
Whose all sufficient grace,
Shall guide me all my pilgrim days
In all his ways.
He calls a worm his friend,
He calls himself my God,
And He shall save me to the end,
Through his own blood.

He by himself hath sworn,
I on his oath depend.
I shall, on Eagles' wings upborne,
To heaven ascend.
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace,
For ever, ever more."

RECAPITULATION.

THE following is the sum of the preceding pages.

1. The "Introduction," showing that the present time is God's Great Day of Preparation to the Millennial rest and Glory.

2. The "Great Power of Faith," showing that as man has full assurance and dependence upon the written Word of God, the power of God acts upon him, he becomes one in the will and design of God, and shall be most assuredly saved.

3. "Jerusalem, the Centre and Joy of the Whole Earth," showing that "God hath declared that he has chosen Zion, that he has desired it for his habitation, this is my rest for ever, here will I dwell, for I have desired it;" and that no sooner will his true servants take pleasure in her stones, and favour the dust thereof, than he will arise and have mercy upon Zion, for the time to favour her, yea, the *set time* is then come, and that it is the indispensable duty of his true servants to leave their different assumed centres, and apply

all their time, talents, energies, and money to this one centre, that there may speedily arise a unity in doctrine and practice which is now so much wanted, and which will never take place until they are found co-operating and acting in unison with the written word of God.

4th. "The Jew, the Recipient of the Glory of God, or Shechinah," showing that God must choose some medium to manifest and act through, in order to bring about his designs and promises in this visible world: and that this medium or recipient is the present poor, despised, outcast Jew, and that God is about gathering them again, and about clothing and adorning them with this visible Glory, or Shechinah; and that, because of this display and manifestation of the visible Glory upon the head of the Jew, "kings shall be their nursing fathers, and queens their nursing mothers; men shall bow to thee with their faces towards the earth, and lick up the dust of thy feet." And that this declaration is by no means to be spiritualized away—for it in no wise belongs to the present dispensation, nor to the Gentiles, but to God's literal Israel, the lineal descendant of Abraham, Isaac, and Jacob. It belongs to the dispensation that is to succeed this present Gospel dispensation, and is in virtue of the oath that God made with Abraham, Isaac, and Jacob, and will be fulfilled without any respect to their descendants' (the Jews)

faithfulness or unfaithfulness ; for God is, and will be, true and faithful, let their unbelief and unfaithfulness be what it may : “ Shall their unbelief make the faith of God without effect ? God forbid : yea, *let God be true, but every man a liar.*” (Rom. iii. 3, 4.) “ Considerest thou not what this people have spoken, saying, *The two families which the Lord hath chosen, he hath even cast them off ? thus they have despised my people, that they should be no more a nation before them.* Thus saith the Lord ; If my covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth ; then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them.” (Jér. xxxiii. 24—26.)

5th. “The Shechinah,” showing that it is one and the same thing with the Sign mentioned in the New Testament ; and with the “Glory,” “Standard,” and “Sign” or “Ensign,” mentioned in the Old Testament, and that it is by this means he will destroy his enemies from this earth, and prepare a Paradise by the great increase of the Principle of Light from the Shechinah Glory, from whence every blessing and beatitude will flow.

“ And suddenly
 The army of the Saints embannered stood,
 On Zion Hill: and with them angels stood
In squadron bright, and chariots of fire ;
And with them stood the Lord, clad like a man
Of war, and to the sound of thunder, led
 The battle on. Earth shook, and kingdoms shook,
 The Beast, the lying Seer, dominions fell ;
 Thrones, tyrants fell, confounded in the dust,
Scattered and driven before the Breath of God,*
 As chaff of summer threshing floor before
 The wind.”

6th. “ The Three Distinct Administrations under the Gospel Dispensation,” showing how this view of the subject does at once obviate all the many difficulties and apparent contradictions, by keeping each declaration and prophecy applied to that particular administration and people unto whom it was spoken ; for instance, under this present Gospel dispensation to us Gentiles, which only applies to *state* exclusive of *place*, it is said, “ From the rising of the sun, even to the going down of the same, My name shall be Great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering.” (Mal. i. 11.) But in the coming Millennial dispensation, it will apply to *place* inclusive of State, and Jerusalem and mount Zion will be the place: viz., “ And it shall come to pass in the last days, that

* Shechinah.

the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," (Isaiah ii. 2, and Micah iv. 1, 2.); *and then it will be thought no strange thing to go to Jerusalem.* For the Prophecy of Zechariah will come to pass as follows:—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not, that *have* no* *rain*: there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. (Zec. xiv. 16—18.) "*And it shall come to pass, that from one new moon to another, and from one Sabbath to another,*

* But whose land is watered by the overflowing of the Nile.

shall all flesh come to worship before me, saith the Lord." (Isaiah lxvi. 23.)

7th. "The Chronology of Daniel's Sacred Numbers," showing the impossibility of arriving at the truth from external evidence, but that from the *internal evidence* of the vision itself, there is great wisdom in *dating back* from the Crucifixion in the "Midst of the last Week," or from the present Christian Era; in that way the truth may be arrived at, if our present chronology be correct: and the time for the manifestation of the Shechinah, and God's glorious and everlasting Kingdom being set up, will be about the year 1847.

8th. Place—showing that Mount Zion and Jerusalem will be the *place* for the manifestation of the Glory-Cloud or Shechinah, and the place for the Everlasting Kingdom to be set up.

DISTRESSED JEWS IN JERUSALEM.

I particularly and affectionately invite the attention of all true-hearted Christians *who really love Israel*, to the distressed condition of the Jews in the Holy City, most of whom are *entirely dependent* upon the charitable contributions of their brethren in other parts of the world. Remember it is God's own words, "That he that blesseth thee shall be blessed," and God cannot fail to fulfil this promise without destroying his attribute of truth; and if his attributes be destroyed, he ceases to exist as God. And again, "They shall prosper that love thee," (Psalm cxxii. 6;) and "in-somuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I understand there are many Jews in Jerusalem who have fled from the persecution of the Emperor of Russia, and are reduced to great destitution and suffering. I never felt as if I could beg with so much assurance and confidence before, knowing well that God will be *no man's debtor*; and that it will be a great blessing to the receiver, but a *far greater to the giver*. (See Psalm xli. 1.) Any donation will therefore be thankfully received, and faithfully appropriated by the Author, who expects to set off for Jerusalem from this city by the middle of August, 1844.

WARDER CRESSON.

BY THE SAME AUTHOR.

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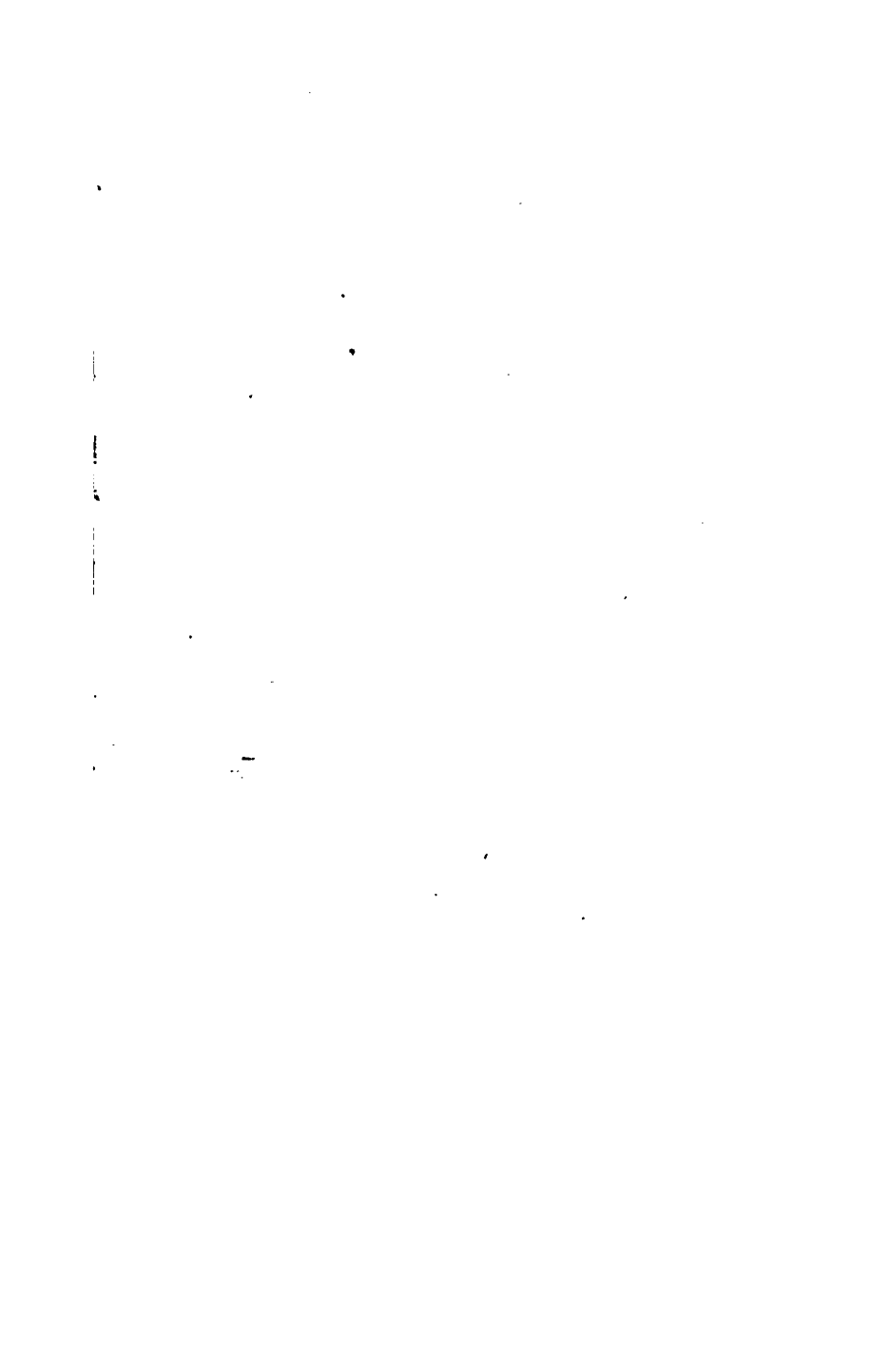
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11



The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The second part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The third part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The fourth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The fifth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The sixth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The seventh part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The eighth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The ninth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The tenth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance.